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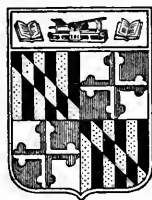


Truly thy friend
John Homell.

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AUTOBIOGRAPHY
OF
JOHN J. CORNELL

CONTAINING AN ACCOUNT OF HIS
RELIGIOUS EXPERIENCES AND
TRAVELS IN THE MINISTRY



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THIS BOOK IS DEDICATED TO MY BELOVED WIVES,
JUDITH H. AND ELIZA H. CORNELL,
TO WHOSE WISE COUNSEL, KIND CARE AND LOVING WATCHFULNESS
I AM SO LARGELY INDEBTED IN ENABLING ME TO PERFORM
THE SERVICES REQUIRED OF ME BY MY HEAVENLY FATHER.



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AUTOBIOGRAPHY OF JOHN J. CORNELL

INTRODUCTION.

I have been frequently solicited for several years past to pen an account of my religious experiences, and in answer to enquiries made, I have replied that I had not kept a journal of my life, though there were many events of a peculiar character which had occurred in the course of my ministry that might not only be instructive but interesting to those on whom the burden of society must in after days rest.

I have always felt a shrinking from attempting such a work, from the feeling that it might be deemed egotistical on my part, but now that I have passed my seventieth year, as I become conscious if an autobiography is ever written it must be soon, I find my mind drawn to attempt it as a matter of duty, and so I shall send it forth as a faithful transcript of my life, my many experiences while in the service of the ministry and the many and peculiar baptisms I experienced in the preparation for that work, trusting that those into whose hands it may come may find the evidence of the Heavenly Father's care and direction in qualifying me for the service in which I have so long been engaged—and that some may find in the evidences given of His immediate care and guidance, an incentive to, in their day, as faithfully serve Him as the writer has endeavored to do, and that they may find as adequate a reward as has been granted him for his faithfulness in obedience to the requirements of the Heavenly Father.

Inasmuch as since writing the above several years have passed, into which has been crowded much active service, I have

felt to add to what was then written, and while at the time of writing it I had expected to leave it to be published after my earthly career had closed, I have been, now since I have entered upon my eightieth year, deeply impressed that I had better publish it during my lifetime, so that the responsibility for what it contains should fall upon myself. And I want it to be distinctly understood by all my readers that no one but myself shall be held responsible for whatever of doctrinal views may be found within its pages. They are the result of the revelations of truth that have been made to me and corroborated by my own personal experience.

JOHN J. CORNELL.

CHAPTER I.

PARENTAGE AND EARLY LIFE.

My parents were William and Phebe F. Cornell. My father was the son of Joshua and Rebecca Cornell, and was born in the town of Amawalk, in the County of Westchester and State of New York, and my mother was the daughter of Benjamin and Freelove Carpenter and was born in the town of Pleasant Valley, in the County of Dutchess and State of New York. They were birthright members of the Society of Friends and were married in the order of that Society in Crum Elbow Meeting House on the 28th of Fourth month, 1825, and settled in Poughkeepsie, in Dutchess County. My father at that time was employed on a sloop engaged in what would now be termed a floating commission business. They were in limited circumstances and therefore commenced life in a small way.

I was born in that (now) city on the 20th of Ninth month, 1826.

They continued to reside in Poughkeepsie until the spring of 1834, when, in consequence of the business in which my father was engaged, requiring him to stay most of the time in New York City, they moved to that city and remained there for three years. During this time I was sent to the Friends' Monthly Meeting School, then held in a school house on Elizabeth Street, near Hester, and in the yard adjoining the Hester Street Meeting House. I mention this to show that my parents had a care to place me in early life, while obtaining my education, under such influences as would best promote a good moral and religious training. I do not remember that we were then required to attend the mid-week meeting, but the meeting day coming on

Fifth day, that afternoon was given us as a half-holiday, and we could attend meeting or not, the school being kept on Seventh day all day, instead of reserving that day for the holiday, as is now the universal custom.

In the spring of 1837 my father removed to Poughkeepsie again, for what cause I never exactly knew, but rather suspect it was for economical reasons. There being no Friends school in that place, I was sent one term to the Academy and the remainder of the year to a select school kept by Solomon Jenny. At that school it was a rule that all the scholars should be taught to sing, and I, accordingly, entered the class, but all I remember of it is that I was given the bass part; but my father, learning such was the custom, in accordance with the feelings of Friends of that day in regard to music, forbade my attempting to learn any more and made some arrangements with the teacher to excuse me. Whether I would ever have made any proficiency in that art must remain an unsolved problem, for while I am exceedingly fond of good music and especially of singing, I have never been able to carry a tune through, I suppose because my education in that particular, owing to such prejudices, was neglected. During this summer I met with three narrow escapes from death, which undoubtedly had a great deal to do with a serious thoughtfulness that was present with me during all my younger years, even while engaged in mirthful amusements and sports.

The first occurred while rolling a hoop, in the act of which, as I went to pass a team before a loaded wagon, the hoop got beyond my control and rolled against one of the horses; being a young one, as I afterwards learned, it frightened him and he at once kicked, and I was just near enough to receive the blow in my face, but not to get its full force. The driver of the team said I whirled around like a top and fell inward towards the wagon, but he was able to stop his team before the wheel passed over my neck. I was taken up unconscious and remained so for some five hours.

The next time I was in bathing and a young man induced me to dive off a rock into what he assured me was shallow water,

but which proved to be about ten feet deep, and as I could not swim I came near drowning both myself and the young man who rescued me. And a little later in the summer, as boylike, I was enjoying myself in sailing on a log in a creek near its entrance into the Hudson River, a man came down on the logs near where I was thus playing after a log for the saw mill near, and losing his balance, in order to regain it put out the pike pole in hand and struck the log upon which I was, overturning it and throwing me into the water several feet deep, and in coming to the surface the first time I came up under the logs upon which he was standing and out of his sight. When I came to the surface the second time he saw and rescued me. After this I kept out of deep water until I had learned to swim.

During the winter an episode occurred which made a deep impression on me and fastened the conviction firmly that corporal punishment in the school room was a barbarous practice and should seldom if ever be resorted to.

It was the practice of the teacher to go to his home for his dinner, and if any of us were unfortunate enough to have missed our lessons he would shut us in the recitation room and lock the door and detain us there without our dinner until his return, he would then hear us, and if we had by that time succeeded in learning it, would be released. On this occasion the largest boy in school, a man in stature, had missed his Latin lesson, and a number of the smaller boys had missed in their geography. When the teacher left he gave me the key to the room and told me when I had finished my dinner to go into the room and hear the boys in their geography and dismiss those who had learned their lesson. As I opened the door for this purpose this young man rushed out. I being only eleven years old, was powerless to stop him. When the teacher returned and I reported the state of things, I saw he turned very pale, but said nothing. When school called he asked the young man to come to his desk, and after a few words he told him he should whip him for it. The teacher was a slight man and the young man taller and

much heavier. He took a rawhide about four feet long and struck the young man over the shoulders with it, and then commenced one of the fiercest battles I have ever seen, but in the end the teacher conquered and succeeded in giving the young man a severe whipping, after which he left the school. It seemed to me then and has ever since that a quiet, calm talk with that boy alone would have resulted in his acknowledgment and retention in the school without the teacher losing his control.

In the spring my parents again removed to New York City and the following summer I was sent for three months to a boarding school at Nine Partners, Dutchess County, New York, under the care of the Orthodox Friends, and here I might say began my religious training, as far as the study of the Bible is concerned. My parents had been careful to take me to meeting on First days as far back as I could remember, and I was also very fond of listening to the preaching of George F. White, then in the prime of life and of his popularity, frequently going alone to Rose Street on First-day morning to hear him, our own meeting, while in New York, being held in Downing Street, and was known as the Greenwich meeting.

At this boarding school we had a reading from the Bible every morning at the breakfast table and every evening before going to bed, and First day morning before meeting an hour was devoted to its study, and First-day afternoons the boys all went up into the girls' school room for an OPPORTUNITY, as it was called, in which there was a time of silent waiting and then the reading of several chapters of the Bible. Had it not been that this was the only time except when at our meals, we had to see the girls, this would, to many of us, have been exceedingly irksome; but as it was, the opportunity was generally looked forward to with interest, even if but little religious instruction was remembered.

The winter following I was at home and attended the monthly meeting school—before mentioned. During the summer of 1839 I was again at Nine Partners Boarding School, and I might

date the commencement of my religious life from that summer. I do not remember that any particular circumstance had peculiarly influenced me to take a religious turn, but during my attendance at school an incident occurred which has had a great influence on my manner of thought in regard to prayer all my life since. I had among my schoolmates a young man who took great delight in teasing the younger boys, and particularly so when he discovered any of us were sensitive in relation to it. And as I was one of these he made my life there out of school hours almost intolerable. One day while suffering from some of his efforts I felt impressed to go up in the upper part of the grounds set apart for us to play in and roam over, in which was an orchard, and pray—and in obedience to the impression, near nightfall, when I would not be observed, I went, and kneeling down in a corner of the fence, I asked in mental thought what shall I pray for, and the answer came, pray for the boy who is annoying thee that he may see the impropriety of his course, and then aloud with an earnest and confiding spirit I most reverently, in my childish manner, asked for him a change of heart. I had no liberty, and did not dare ask for my own deliverance or even for strength to bear, but prayed solely for my persecutor. I arose from my knees feeling strengthened and more light-hearted than I had done for weeks, and when I met the young man the next day he was very kind to me and ceased from that time to annoy me, and became one of my strongest and dearest friends. And this was the first lesson I remember to have been impressed on my mind of the power of the immediate teaching of the Divine Spirit, and that obedience to it produced peace and joy. I have in my possession two letters which I wrote to my mother during that summer, which I found among the papers after her decease—she having preserved them and to which she sometimes alluded when in after years I seemed to forget for a time the deep religious impressions to which I referred in my correspondence. The first of these is dated Sixth month, Eighth, 1839, from which I make the following extract, *viz.*:

“How good is He who reigns in Heaven. While we are in health we ought to attend to our religious duties and not wait until the trumpet of death is sounded in our ears, for then it will be too late to reform. Hence the necessity of being prepared for the next world. As it says in the Holy Scriptures, wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat; but straight is the gate and narrow the way that leads to everlasting life, and but few enter therein. Last night our teacher explained this passage to us, and I will tell thee as near as I can remember how it was explained. Wide is the gate and broad is the way, that is those who walk in that path are those who indulge themselves in all the carnal propensities of their nature and give an unbounded scope to their desires and passions, and many there be that go in thereat; but straight is the gate and narrow the way that leadeth unto life.’ That is the straight and narrow way the Christian must travel. He further explained what was meant by this passage of scripture: ‘When thou are about to turn to the right hand or to the left, thou shalt hear a voice behind thee saying this is the way, walk thou in it.’ That is, as long as we kept in the narrow way we should hear this voice, but as soon as we turned from it this blessed guide would forsake us.”

And the following is from another letter, dated Ninth month, Twenty-eighth, 1839:

“My mind is deeply tried at different times and I have been made to see the goodness of Him who made us, and I have prayed to Him to preserve me in the path of righteousness, that when my time shall come I may go through the valley of the shadow of death and not fear, for I know the Lord will help me and not suffer me to be deceived by the enemy of souls if I will put my trust in Him and take up my cross daily. I have passed many happy hours at the school and since I have been here I have experienced much for the salvation of my soul, and hope I shall experience much more. I can say I have tried to obey the teacher in all things, though I have given him some trouble.

I hope he will forgive me for it. I have felt condemned for doing what I ought not to have done.

"I thank my God that He has blessed me with good parents who have watched over me and tried to bring me up in the way in which I should go. Dear mother, I now begin to see what a blessing it is to have good parents, and it makes me feel so very bad when I think of the trouble I have given thee that I almost shed tears." * * * *

The following year, as my parents made an extended trip to Canada to visit my father's friends in the hope of bettering the health of my mother, who, while I did not know it then, was suffering from a bronchial attack which made her so hoarse that she was unable to speak above a whisper for many weeks, I was sent to my grandfather's to spend the summer, and but little to note occurred that year; but on the first day of the year 1841 another incident worthy of record happened, because it has had much to do with my after life and will account to some for my active interest in the temperance movement of my day: It was the custom in the City of New York on New Year's day for the ladies to keep open house and for their gentlemen friends to call upon them and be treated to cake, and in most cases to wine, and this custom even extended to the children. So on New Year's day of 1841 I went with some of my companions and made eight calls in the afternoon, at all but one of which we took wine, the other serving coffee instead. When evening came we had taken so much wine that I was partly intoxicated, indeed so much so that I could not walk without some staggering. When I went into the house and into the sitting room I found my mother engaged in sewing. As I entered she looked up, and as she saw my condition a look of intense anguish passed over her countenance, but she did not say anything. I dearly loved my mother, and as I caught that look it sobered me in a moment and I realized then what an error I had been guilty of. Without saying anything I went upstairs and to bed, though it was early in the evening, and then commenced the first real struggle of

my life. I had been in the habit of going to a grocery store kept by a friend, who had a young man in his employ a little older than myself, and several other boys would meet there and we were occasionally treated to a glass of egg nog—until I had learned to love the taste of it. In my struggle that night I saw I must give up all intoxicants and become a temperance boy. I did not get any sleep until the small hours of the night had come, nor until I had made a solemn vow with my Heavenly Father that I would not again touch liquor in any form as a beverage, and now, while writing this after I have passed my seventieth year, I can say that vow has never been broken.

The following summer I was again placed in Nine Partners Boarding School for six months. On arriving there I found a change of teachers had been made and more rigid rules in relation to plainness of dress instituted, and this for a little while brought me into a little conflict with the superintendent.

When the boys came to dress to go to meeting on First-day I found that a number of them had their double-breasted coats cut over and changed to the straight or standing collar, and as it was the custom to stitch the collars of the double-breasted coats so as to make them keep their place, this cutting over gave them an unpleasant appearance and spoiled them for wearing when at home. My mother had made me a nice new and fine broad-cloth roundabout, of which I was, boy-like, very proud. My schoolmates warned me when I wore it to meeting that day that my coat would be "bobbed," as they expressed it, the next day, but I told them I thought not. But on Second-day morning, when school called, Aunt Mary Griffin, the wife of the superintendent, met me at the foot of the stairs and demanded the key to my trunk. I asked her what for. She replied: "No matter, I want the key to thy trunk." I of course knew what it was wanted for, and then told her if she wanted it to cut the collar off my coat she could not have it, for I would not consent to have it mutilated, but if I must wear a plain coat I would write home and have one made, and that if she could not wait for that I

would take my trunk and go home the next morning. After a little further parleying I had my way, sent and had the coats made and wore them while there, but no amount of persuasion could get them on me after I went home. I mention this incident just to show what seems to me to be a wrong in forcing children to do at school that which they have not been required to do at home, without giving some sufficient reason and appealing to their sense of right, as it largely interferes with their acceptance of what may be required as a duty in after years. As I found, it left so deep a prejudice in my mind against the wearing of the plain garb, once thought so important among Friends, that it was the hardest obstacle I had to surmount when the requirement came that rendered it necessary for me to adopt it as the proper style of dress.

In the early part of the year 1842 my father sold out his interest in the business in which he had been engaged for eighteen years and removed with his family from New York City to the town of Mendon, Monroe County, in the western part of the State of New York. He was induced to take this step partly because of his distrust of the habits of one of his partners, partly in order that he could be more with his family and partly on account of my sister and myself, that we might, on entering society, form our associations among the Friends of a farming community, and there is but little doubt that this change altered my prospects in life and was the means largely of my entering upon the service for the Master in which I have so long been engaged.

CHAPTER II.

YOUNG MANHOOD AND RELIGIOUS EXPERIENCE OF THAT AGE.

While the change from city life to that of the farm was a great one, yet I was able to readily adapt myself to it. The meeting at Mendon was then large for a country meeting and the circle of young people very agreeable, and I was soon engaged with them in the amusements common in that day to assist in the enjoyment of our social mingling. Being possessed of an ardent, impulsive and mirthful nature, I entered into these amusements with a keen zest. My mother, in particular, would frequently remind me that I was not following the religious life upon which I thought I had entered before coming to the country, and my father would chide in a more stern manner for some of what he called our foolishness. And when I returned from the gatherings in which I had often taken a prominent part I felt the warning impressions of the Divine Spirit disturbing my peace and quiet. But while I was unyielding I did not forget what I had known, but I would not acknowledge to myself that my course was incorrect, for the allurements of young society were too strong. Although I could not help but see that my mother was slowly yielding to that flattering but ever destroying disease consumption, and even while on the sick bed, as she would remind me of what I had known and tell me what she saw the Lord was designing me for, still I refused to attend to her counsel; but when the end came, as it did in the Fifth month, 1844, as I stood by her dying bed, looked upon her encoffined form and saw the remains lowered into the open grave, all the events of my life seem to rise in rapid succession before me. Every occasion when I had brought sorrow to that loving mother's



J. J. CORNELL
(AT 21 YEARS OF AGE)



heart, seemed to rise as accusing angels, and then, when too late, I fully realized what I had lost in the death of that mother, my grief was too deep for tears, and for days I appeared cold and indifferent to all around me, while inwardly I seemed to be consumed with an agony I have no words to describe. When the fount of tears was opened a softened feeling came into my heart and then I covenanted with my Heavenly Father if He would forgive me I would dedicate the remainder of my life to any service He might call me into. And, except for a brief period, of which I shall speak farther on, that vow has not been broken.

I had been a steady attendant at meetings and loved to go—even while I was so unwilling to yield to what I saw was right. The winter after the death of my mother I was with a company of young people and was importuned to lead in an amusement of which I had been very fond, and after many excuses yielded, but before going far one sister refused to take the part assigned her, and as she had drawn me into it by her importunities it angered me and I refused to go any further and, under the pretence of being warm, which I really was, but for the purpose of reflection I took my chair into an adjoining room, where I could see and not be seen. The young people went on with the play which I had interrupted, but I was in deep baptism of spirit and in close communion with the Divine One. I felt condemned for the exhibition of passion, though transient, I had made, but the dear Father kindly led me to see the folly of spending our time in such frivolity. He showed me that He had endowed us not only with immortal souls to save, but had given us intellectual faculties which might be used by us to entertain and at the same time instruct each other. The manner in which the young were accustomed to pass their time appeared so foolish and unworthy of their high endowments, that I could never be persuaded to engage in them again. I still went with them to their social entertainments, but could always find some one with whom to enter into a conversation in which we would

become interested and from which I could derive some instruction, and when I returned from these companies I did not find in the time of quiet reflection anything to regret as I had done before.

I had also contracted a habit of entering into controversy with those either of my own age or even older upon almost any subject that might arise, frequently allowing myself to take a side contrary to my real feelings if that were necessary for an argument. About the time above referred to I was in a company of but a few friends and the subject of the anti-slavery movement was discussed, during which I obtained so decided an advantage over the one with whom I was arguing that in order to extricate himself from the position in which I had placed him by the arguments I had presented, he turned upon me and commenced to ridicule my profession of religion and made use of some very provoking and unpleasant language. While I was able to conceal my feelings it hurt me and left an unpleasant impression of my friend upon me. When I returned home that evening I was led into serious thought in relation to the feeling engendered by this disputation, and in this reflection I found I could not hold myself blameless, and then it seemed as though every circumstance connected with my argumentative disposition came vividly before my memory and I was given to see that my course in this regard had not resulted in any good in the past, and if I continued therein in the future it would dwarf my spiritual growth, and I covenanted with my Heavenly Father that if He would support me I would refrain from the indulgence in any such controversies, and I am thankful now, at this period of my life, that I can look back and see how, as I was careful to keep this covenant, I was preserved from much that would have hindered my usefulness and disturbed my peace.

When my parents removed to the farm our family consisted with them of myself and a sister about two years younger. She was a woman of a superior mind and whose judgment was much in advance of her age. In the choice of companionship from among her associates she chose one some years older than her-

self, but a woman capable of appreciating the devoted friendship of a younger sister, and between them there grew a bond of union never broken until severed by the death of my sister. I had made this sister a confidant of my mental and spiritual struggle, for between us, particularly after the death of our mother, the attachment was unusually strong and I always found her a safe adviser. She had inherited our mother's calm, deep spiritual nature, was much less impulsive than myself, gifted with rare powers of conversation, and her deep spiritual insight and capability of expressing her judgment in a kind, tender spirit and in elegant language, enabled her to not only win her way to the hearts of her chosen associates, but was a great help to me in calming and curbing the impulsive, passionate nature which I had inherited from my father. The association thus formed by her for her chosen confidante, Judith H. Russell, threw me much into the society of the latter, and I, or rather we, had a more than usual opportunity to study each other's ways and nature until finally our feeling of friendship ripened into a deeper affection, and in the Fifth month, 1845, we entered into an engagement to be married at some future season, when we might deem that I was old enough to assume such a responsibility. I was at that time well into my nineteenth year and she in her twenty-third. Ordinarily this would seem, and I acknowledge is, too young to enter upon such an engagement; but I had matured younger than many, and the event proved the wisdom of the movement in a long period of a happy, and I trust, useful life. It seemed to us that the blessing of our Heavenly Father rested on our engagement from the first, for very soon after I had to pass through some of the deepest spiritual trials of my life, and had it not been for her wise counsel and encouragement I can scarcely think what might have been the result.

The first came in the form of a requisition to put on a plain coat. I had purchased the materials for it, and after getting them home my mother's counsel as expressed relating to the

plain dress came vividly before me and lived with me for several days, and as the time approached, I remember being at work ploughing out potatoes. I did my work mechanically, but I never knew what amount of work I accomplished, so completely was I absorbed in the problem. At length I decided for myself that it would be right, and yet I felt I ought to consult one with whom I expected to be bound in the near tie of marriage before fully deciding. When I saw her a few days after and unburdened my feelings, which I did fully, though not without some fear as to the result, she looked up sweetly and composedly and said, "My dear one, do as thy Heavenly Father bids thee. It will be all right." I went home with a lightened and happy heart, took the cloth to the tailor and had my first plain coat made. All hesitancy, all fear, all of the cross was removed.

In the Sixth month of that year, as was usual, I went with my father and sister to our monthly meeting, about ten miles from my home. This period was a time of much excitement among the Friends, growing out of the anti-slavery movement, and quite a number of our members were exceedingly active in that work. A matter concerning what some of the members had done in that direction came before the meeting and led to a heated acrimonious discussion. Those to whom I had looked for counsel, the ministers and elders of the meeting, who had so often in my hearing said that the immediate revelation of the Spirit was an unerring guide and would preserve from the commission of all forms of sin, were now engaged in this dispute, becoming angry with each other and manifesting that anger in harshness of tone and language. It completely crushed my sensitive spirit, and when meeting closed I made a resolve that I would never attend a meeting of Friends again. I met my loved one in the carriage with the tears rolling down my cheeks and told her I was completely disheartened, but she bade me hope—but I could not. I went home, brooded over what I had seen and heard, dwelt upon the missteps of those to whom I had

looked for an example, and soon reasoned away all idea of divine revelation, and in this frame of mind was soon brought to question the existence of a God. I struggled with this conviction, striving to convince myself of its truth by dwelling on these circumstances, but prudently keeping my own counsels. I stayed away from the meeting and, although questioned by several for the reason why, I was for some reason, I did not then understand, withheld from stating it. This condition continued until the latter part of the Eighth month, when, as I was plowing one day in one of the fields some distance from the house, I was suddenly arrested by what seemed to me a voice speaking to my outer ear. I was startled, stopped my team and looked to see if any one was near me and who had spoken, but I found I was alone with my God. The language I then heard was, "Though all men else forsake my law, it will not excuse thee." I sat down on the plow beam filled with an ecstatic joy I cannot describe in human language. All doubts of the existence of a Divine Being had vanished, all doubts of immediate revelation were at once removed. A spiritual light was shining round me, above the light of the sun at noonday. A heavy load had been lifted from my spirit. The darkness in which I had been walking was removed. How long I sat in that ecstatic condition I could not tell. I was aroused to consciousness with another revelation in these words, "I shall call thee into the work of the ministry." So clear had been the revelation, so confirming the evidence that not a doubt has ever crossed the mind since, either of the existence of God, His immediate revelation of Himself, and His laws to man, as of that which was to be and has been my life work. I now returned to my meeting again with a lightened heart, and those hours spent in devotional worship were so completely occupied with the communion with the Father's spirit as to frequently make me unconscious of what was said by those who were ministering to us. Opening after opening came and the truth I would have to declare clearly shown me, accompanied with the feeling the time is not yet. My friends are not prepared to hear them.

About this time I began to take an active part in the business meetings and spoke to the business for the first time at the quarterly meeting in the First month, 1846. A subject was before the meeting of considerable interest and upon which there was some division of sentiment, and when a proposition was made that resulted in its settlement I felt it a duty to give expression of my unity, which I did simply, which was followed by a sweet peace of mind. I had now fully made an open profession of my faith and accepted the responsibilities of a concerned member of our religious society, but being so young in years it caused a good deal of comment, some favorable and some unfavorable. By some it was intimated that I had taken this course to secure the favor of my intended father-in-law, and by others that it was only ephemeral, arising out of my own zeal; but these things did not disturb me. I knew they did not understand my nature nor know of the baptisms I had undergone, but that time would prove my sincerity and the faith in which I trusted.

CHAPTER III.

MARRIAGE AND FURTHER RELIGIOUS EXPERIENCE.

Circumstances seeming to favor it, my intended and I concluded we might consummate our marriage in the fall of 1846. So with the full concurrence and approbation of our parents, Judith H. Russell and I were, with the consent of Rochester Monthly Meeting, married on the 29th of the Ninth month of that year, and entered upon what proved to be a harmonious and loving union until her death, of which I shall have occasion to speak in its due order of time.

I now entered into a contract with my father to work the farm on which we lived, and thus commenced my secular life, and until my father's death was the active head of the work. While could I have had my choice in life and followed my inclination to have obtained a collegiate education, which my father not only disapproved by word but refused to allow me to leave home in my minority for such a purpose, he having, I doubt not, sincerely imbibed the idea that such an education would have unfitted me for work, and it doubtless would for the severe manual labor which fell to my lot as the head of the farm, with so ambitious a nature as was mine. It may have been in best wisdom, for in farm life there are more opportunities for quiet reflection and for self-culture than in the busy round of professional or mercantile life. At any rate, I was not a mechanical worker, but the mind was busily occupied with religious contemplation, while I tried by a varied class of reading to keep abreast of the best thought I could reach—and in this school I hope I was not a dull scholar. I know it has enabled me in my later life in the exercise of the ministry to draw illus-

trations from my experience by which I could more forcibly present my subject and make it clearer to those who heard me. It was a school, too, in which I found ample opportunities for the cultivation of a more calm and quiet government of a naturally impulsive and passionate nature, in all of which I was much helped by the counsel and quiet ways of my dear companion. In the year 1847, and about the time I reached my majority, I was led into another of those deep spiritual baptisms it seemed in the Divine economy necessary to fit me for the work that was to be intrusted to me. From the time that I was first sent to Nine Partners Boarding School I had been a close student and reader of the Bible. In that school in First-day morning our time was devoted to its study, and while there I had committed the greater part of the New Testament to memory, and it was one of our reading books which was used daily in the class and I had continued the practice of frequent and almost daily reading of it (though we had no set hours for it either in my father's family or in my own, on our retirement to our rooms), and I had not been educated to believe this was a necessity to a true Christian and Godly life.

But during the year referred to it suddenly became a sealed book to me. Whenever I opened it a sort of blurr would seem to obscure my vision. Then the letters would assume the German or the Hebrew form and as I had no knowledge of either language I was unable to read a word, and then all I had committed to memory was taken from me. I could not recall the most familiar texts, but I could read any other book as before and could remember what I read, for I had been blessed with a very retentive memory. I could not understand this condition and became not a little worried over it, as it continued year after year until a period of twelve years had elapsed before I was able to read a word of the Scriptures. I was peaceful in mind, no feeling of condemnation because of it disturbed me. Not a doubt of my Heavenly Father's existence or of his immediate communion with me crossed my mind, nor not a doubt of their

authenticity disturbed my meditations. The spiritual openings in my meditative moments, either in meeting or out of it, were just as clear and grew deeper and deeper, as much that had been mysterious was satisfactorily to my mind made plain and a fuller perception of the fact that I was under the preparing hand for service in the ministry was more deeply impressed upon me, but I could not see why I should not be able to read my Bible. I then sought for human aid. I wrote to the different ministers of my acquaintance, inquiring if any of them had had a similar experience, and if not, could they tell me why it was mine. But none of them could give any satisfactory explanation save that clear-sighted mother in our Israel Elizabeth Newport, who wrote me to be patient. "I see," said she, "if thou were permitted to read the Scriptures as the rest of us are it would interfere with the work the Master has for thee to do. The time will come when thou can read them and they will be opened to thee in their deep spiritual meaning, and thou will draw from them pure practical spiritual lessons to the edification of those to whom thou may be called to speak." This letter was received shortly after I had commenced my ministry.

During this period we had a number of family visits from traveling friends, nearly all of whom had a clear sight that I was under the preparing hand for the ministry, but none were aware of this peculiar experience, nor did I feel at liberty to refer to it to any of the members of my own meeting, and none except those to whom I had written and my dear companion knew of this peculiar baptism.

I was not idle however in taking my part in the affairs of society. In the spring of 1846 I was appointed clerk to the Preparative Meeting, which station I held for many years, and during the time above referred to was made clerk of the Monthly Meeting under a condition of things in the meeting of a trying nature, and while filling that position had much to encounter for one so young; yet I believe I was enabled to give satisfaction to my friends and was made the instrument to settle a difficulty which had kept the meeting deeply agitated for seven years.

When I first entered into the active concerns of the society it was clearly shown me that if I was to be of use to it in its meetings I must keep out of all controversy, must never press my opinion and judgment upon the meeting by arguing for them, but that it was my privilege to as clearly and forcibly as I was able to give expression to my judgment, and then leave it for the meeting to adopt, and I can not now remember ever having deviated from this rule during all my active service. And I can now see the wisdom of this opening to my understanding. I had as before observed a love for controversy, was very positive in my statement of my ideas and had I indulged in argument to press those ideas would have met a counter feeling that would have tended to destroy the love we should bear each other and interfered with my future usefulness. Two particular incidents are recalled to memory as I pen this experience. One when about twenty-two years of age, in which a subject was being discussed in the monthly meeting, and party feeling was engendered and the meeting seemed to be nearly divided. After it had spent nearly an hour in the discussion, in which I had not taken any part, a solution of the difficulty, as I thought, opened before me, and I rose and gave expression to what I saw and offered a proposition which differed from anything that had been presented. As I sat down a leader of one of the factions immediately rose and excitedly said, "John, thou art nothing but a boy among old men, to be seen and not heard." Immediately a deep silence overspread the meeting when one of the elderly friends in the gallery rose and said, "I think the proposition our young friend has made is correct and I cordially approve it," and this was followed by so large an expression that it was adopted and the trouble settled. I was not in the least disturbed nor discouraged, nor would I have been had my proposition been rejected. I had done my duty and could there leave it.

The other occurred some years later. A Friend from a neighboring Quarterly Meeting was in attendance at one of our Quarterly Meetings with a minute which I had learned had been

obtained under questionable circumstances, the Friend having an unsettled difficulty with one of the members of his own meeting. He was a gifted man when rightly under Divine guidance, and had delivered an eloquent testimony, but knowing the facts under which he had come it did not impress me deeply, but by those who did not know the circumstances it was thought to be a powerful testimony. When his minute was read, one of the Elders, a very positive character, proposed that the meeting endorse his minute, a proceeding which had not been practiced in Genesee Yearly Meeting since its organization, it having been discontinued in New York Yearly Meeting after the separation. Such a proposition in face of what I knew, was very trying, and I opposed it mainly on the ground of precedent, and that it was unnecessary, clearly stating my position without any allusion to the facts regarding the manner of obtaining the minute. The Elder replied to me rather caustically, and pressed this point, until I rose and said, "I have given my judgment, it remains unaltered, but I will go with my friends." When the meeting closed an old friend in whom I had great confidence came to me and said lovingly, "John, we frequently gain more by submitting our opinions than we do by pressing them." Within a month afterward the Elder who had carried his point acknowledged to me that I was right and he was wrong; that had it to be done over again he would not make such a proposition. And thereby the loving feeling was kept unbroken between us, and a confidence in my judgment established among my friends.

I might mention other instances of a similar character, but I have introduced these that those into whose hands this book may come may find in them an encouragement to do just the duty plainly seen and there leave it without endeavoring to press it even unduly upon their fellow members.

The first ten years after our marriage passed without any special baptism except that referred to concerning the Scriptures, but our life had its burdens and its sorrows. Our much loved sister was stricken with the same terrible disease which had taken

our mother from us and for a period of seven months required constant care and attention and she quietly passed from earth on the last day of the Seventh month, 1850. Her patience under her suffering, the sweetness of her smile as we met for the daily morning greeting, her loving counsel, the undoubted readiness for her brighter home, have ever lived brightly in memory. Our marriage was peculiarly gratifying to her and she seemed to rejoice as much in our happiness together as though she was a full participant with us.

The following notes made during the period of what I deem my preparation for my work in the ministry will give some idea of the spiritual travail of that time, though subsequent and deeper experience has led me to modify some of the thoughts then entertained and which I can now see were in some measure influenced by my environment and education.

On the twenty-second day of the Fifth month, 1855, I wrote thus: "Having been from home most of the day and called to transact business with various individuals, on taking a retrospect I am not conscious of having acted otherwise than upright and just to my fellowmen, yet must acknowledge that when I have deviated from the use of the plain language of thee and thou to one person the swift witness for truth has followed me with his reproving voice and it has caused my heart with earnest desire to seek my God for strength to more and more fully yield to all His requiremings; and yet notwithstanding my many errors and deviations He has not altogether hid His face from me. This evening I have spent some time in reading aloud to my wife from the works of Job Scott, and I humbly (I trust) acknowledge it had a tendering influence on my mind, and with true wishes that it may bring forth fruit to the glory and honor of the great I AM, I close this day's record.

I may say in connection with the above, that during this time of spiritual study I may term it, I had felt the conviction that with the wearing the plain coat I must also use the plain language as alluded to. I did not then understand as I now see it that the

testimony of Friends in relation to plain language was not simply confined to the use of thee and thou, but was a protest against the use of one form of language to the masses or common people and another to those in that day called the nobility, or who were the rulers of the people—the principle of the Friend not recognizing class distinctions as necessary to require the adoption of a different form of address to them. Some even in this day lay great stress upon the use of this language as being Scriptural, the language of affection and grammatical. As I now see it it is Scriptural because that was the language of the people in the day when the Bible was translated from the Latin into the English. It is the language of affection simply because we have long been accustomed to it. Such a combination of letters is not found in the Latin, German, Greek or Hebrew. Nor is the word as found in their languages and translated into our own pronounced or sounded as we sound or pronounce the thee or thou, and yet no one would presume to say there are no terms of affection or endearment used by those who speak these tongues.

It was grammatical in that day because it was the common custom, and as custom makes the grammar of each age so the use of you to a single person has made it grammatical in this age. While I felt at that time a necessity to conform to the usage of the Society of Friends in that particular, as well as in the cut of my coat, I see now that this was made as a test to try me as to whether I would be faithful to each requisition that my Heavenly Father might make, so that I might be entrusted with the gift in the ministry that was to be conferred upon me, and which in some respects has been a peculiar one. As time passed on and I entered into the work and was faithful to the openings made, I found less and less necessity to adhere to these forms and was enabled to more clearly distinguish between the form and the principle upon which the form was founded. And while I do not now find a necessity of wearing the same style of coat as then, nor of always adhering to the plain language of thee and thou to all, yet I find the principle required of me to be

a guarded care in relation to my dress, and as I love the plain language I use it in almost all cases, but do not find the condemnation I have alluded to when I use the common language of the people.

On First month, Twenty-eighth of the same year, I penned the following:

For the time which has intervened since I last wrote I do not know that anything much out of the usual course has occurred, having, I believe, been favored to mostly keep on the watch, although some ebullitions of passion have arisen, yet I have endeavored to check them and have mostly been successful. This day has been one of no ordinary interest to me. At meeting I was favored during the first part with a good degree of quiet which was broken by a communication from one, who though not a member insists in thus disturbing our meetings. He arose with the text: "I am the way, the truth and the life. No man cometh to the Father but by me," but as it was soon evident that he was warmed by the sparks of his own kindling, the subject became too deep for him and he was unable to explain it, thus manifesting that man in his own wisdom and understanding is unable to comprehend the deep things of God.

Such was the tried state of my mind that I fear I was not careful to attend to my own duties, but dwelt upon his neglect of those allotted to him, and thereby lost the enjoyment of the sweet communion with the Father of which at times I had been made a partaker, and thus by not keeping on the watch as another individual arose and had something to offer, perhaps I was incapacitated to receive it, for it seemed to me to partake more of man's wisdom than of the Divine, but the fault may have been mine, and in consequence of looking at and suffering my mind to be tried with the actions of others. The latter part of the meeting was dull and irksome to me. O that I may more and more learn to put my trust in my God, and be enabled to confide in Him, with the belief that "He doeth all things well," and that after we have been sufficiently tried, we shall come forth from the furnace as pure gold, and all the dross and reprobate silver will

be removed and those who thus stand the test will know of rising above all opposing spirits and that they will not again be permitted to interrupt the communion of the soul with God.

This evening went on a social visit to the home of an uncle and found a large company assembled, and though we had a very social time wherein the jest and laughter resounded, I felt much liberty to join with them in it. In the course of the evening the subject of "Woman's Rights" was introduced and discussed, in which I joined to a considerable extent and which led to a chain of reflection which I feel best to pen.

In the course which this subject has taken before the world, much has been said and written both for and against, yet in all that has come to my knowledge its advocates have only appealed to the lower governing principle in man, to wit, reason, and have neglected to commence, at what appears to me to be the root from which the complaint and grievances which need to be righted have sprung.

They have sought to sustain themselves by denouncing the selfishness of others instead of striking at selfishness as found in all grades of society in the heart, by advocating the living by each and all a true, devoted Christian life and being brought thereby under the benign influence of the Gospel, which alone can destroy or control our selfish desires and lead us to be subject to the direction of the Divine will. Were this the most earnest desire of the heart it would confer a greater benefit upon both men and women and sooner lead to the investment of woman with her proper rights and principles.

First month, Twenty-ninth. Notwithstanding resolution after resolution has been formed by me to ever keep on the watch, I have again been made to feel the entire inability of man unassisted by his Heavenly Father to do any good thing or to carry out his resolves. As I have during the day given way to a fretful and impatient feeling, with occasional eruptions of passion, and for a long time was unable to master it, though conscious that the witness within was reproving, and so I was made to sensibly realize that though the Spirit was willing the flesh was indeed weak.

Eighth month, Fifteenth. Having had to acknowledge with a fervent thankfulness that it has pleased my Heavenly Father to again make me a recipient of His bounty, though He has seen meet to require of me some trying duties by speaking plain things to my fellow men. I have felt to pen a few lines descriptive of my reflection and the openings to my spiritual vision. The time since the last date has passed without much to mar my peace save the occasional risings of my naturally quick and angry passions, yet I humbly trust through the gracious assistance of my Lord I have been enabled to make some progress towards conquering them. This day was our preparative meeting and though some exciting subjects were introduced, I was favored to keep in a calm state of mind under which the Lord was pleased to open to my understanding the necessity of our ceasing to dwell on the surface of things, but to go as it were to the bottom of our Jordan, that we may bring up from thence stones of living memorial, to cease to act from mere policy and to no longer reason with flesh and blood concerning what the Lord may require of us, and not strive to look beyond the performance of the present duty to study what consequences may arise for mere policy's sake, but to, in all cases, act from principle and to try all our acts by this criterion. Then our conduct will be owned by the Truth, and He who is the crown and diadem of all rightly gathered assemblies, will be recognized to have been our guide and director.

Within a few days past I have been led to reflect upon the propriety of the true Christian appealing to the law to redress his wrong, and the result of these reflections has been, that he who comes to fully carry out the injunction of the Divine Master in His sermon on the mount, viz., "When thou art smitten on the one cheek turn to him the other also; if thine enemy compel thee to go with him a mile go with him twain, or if any man sue thee at the law and take away thy coat, give him thy cloak also," it appears to me that he will have no disposition to retaliate and as I understand it, he will not feel at liberty to defend a suit, because

when he fully comes into the before noted condition, as he well knows that the promises of his God "are yea and amen forever," therefore as He has promised to those who seek first the kingdom of God all things necessary will be added, he will be prepared to put his whole trust and confidence in Him, fully believing that when such is his experience nothing will be allowed to befall him but such as is designed for his further purification and sanctification. And although it is said "that out of the furnace of affliction He chooseth His servants," yet let it not be supposed that the righteous only are afflicted. Nay, nay, for the wicked are not only afflicted but tormented, so that there is this wide difference between them though afflictions may await the righteous yet they know of sitting in heavenly places where nothing can make them afraid, and having labored for and found a state of resignation they can enjoy a sweet peace even amid the most severe outward trials, but not so the wicked. The greater their trials the greater the suffering, for they have not only to bear the reproach of present errors but also that of those unatoned for in the past, and thus truly find that the "way of the transgressor is hard."

I may here observe that further consideration and experience have led me to modify my views in regard to defending ourselves when sued at the law. For while in so far as may be possible all forms of dispute are better settled and with less acrimony by an arbitration when so submitted by mutual agreement, yet there may be occasions when for the protection of one's character or to save one's property from being taken by an unjust and clearly malicious individual who will not submit to an arbitration, a Christian may be allowed to defend himself before the courts. I now more clearly see that the intention of the language quoted from the Sermon on the Mount was to apply to the state of mind of the one who may be thus sued, that he shall not allow any vindictive, revengeful or retaliatory feelings to control him in conducting such a defence.

Second month, Twenty-fourth, 1856. Nearly a year has elapsed since my pen has recorded my thoughts and feelings in this jour-

nal, and the question arises on taking a retrospective view of this interval of time, am I any better than I was a year ago? Have I profited by the the visitations and openings to and upon my spirit by my Heavenly Father? Am I leading a more perfect life of self-denial? Have I made any real progress Zionward?

In answer I must ancknowledge that I have not made as much progress as it would seem I ought to have done. The passionate part of my nature still gets the better of me at times. And I have not been able to altogether control my aspirations for popularity. This day has been one of deep baptism and wading as through waters of discouragement in viewing the stripped and figuratively speaking bleeding state of our Society and my own unworthiness to stretch forth a hand to bind up the wounds and assist in recovering the lost ground. Yet ever blessed be the name of our God, He saw me in this condition and hath stretched out His hand to aid me, and has spoken to my inner ear words of comfort and cheer and enabled me to again renew the covenant I have so often broken, and though the duties He has so given seem to be hard yet I will endeavor in the strength which He affords to perform them so that I may inherit the promises reserved for those who hold out to the end. My soul has been bowed under much concern in consequence of the departure of those who should stand as watchmen on the walls of our Zion, and I have cried out in spirit "O Lord, how long must thy people suffer for their iniquities and backslidings?" When shall we again have a pure living ministry owned by thee and thereby edifying the church, soothing and consoling Thy little ones, a ministry that shall dispense unto the people bread instead of a stone, and a fish instead of a serpent. A ministry that shall again be instrumental in gathering instead of scattering. Yet nevertheless, O Father, enable me to have patience, to put my trust in Thee, and to be fully qualified not only in all things else to say not my will but Thine be done.

As I remember the condition and circumstance which thus oppressed my feelings and led to penning the above, an old and

long-valued minister had made a serious mistake in his third marriage, had left his wife and refused to return notwithstanding the efforts of friends to effect a reconciliation, and finally posted her in the papers and yet continued to frequently speak in our meeting, and this to my young mind was so inconsistent and was having such a devastating effect upon the meeting that it produced the mental suffering alluded to and called forth from the spirit the cry for a more pure ministry.

Second month, twenty-fifth. I have endeavored this day to keep constantly on the watch and have been, I believe, mostly preserved, although at times the tempter seemed almost to get the advantage, and I find I have been most derelict in the use of the plain language. My mind has been much occupied with a concern of which I have been able to relieve it this morning, and as my pen traces these lines a sweet feeling of peace pervades my spirit and I humbly trust that the Lord will still preserve and that in all my intercourse with my fellowmen I may not depart from a scrupulous observance of right, seeking nothing which does not belong to me and rendering to every man his just due.

I find nothing penned during the remainder of that year, and would note here that up to that time, while I had still the clear sight that I must enter the ministry and under the clear openings of deep spiritual things would enquire mentally, "Shall I get up now?" no command came and I dare not attempt without. Nor was I yet permitted to read the Scriptures and but seldom could recall a passage, yet there was experienced the inward communion and I was strong under its dictates to live so near the Divine requirement that I might be fitted for the work when the call came.

CHAPTER IV.

ENTERING ON THE MINISTRY AND SUBSEQUENT EXPERIENCE.

I first appeared in the ministry in a week-day meeting in the city of Rochester on the Fourth of Twelfth month, 1856, a little over two months after I had entered my thirtieth year.

I had been absent from home attending the wedding of one of our intimate friends and had indulged my mirthful and mirth-giving nature to an unusual extent, as in my younger years I could keep a company engaged in laughter nearly all the evening if I felt like it, and I had indulged this propensity on the evening of the marriage and the evening following to a degree I had not done since my conviction that I must enter the ministry and I felt no condemnation for it. I know it was innocent as nothing was said nor a laugh raised at the expense of the feelings of any one present, but it seemed like the bubbling up of an effervescence from a joyous heart. On Fifth-day morning, it being the day of the mid-week meeting, and as I had for years made it a practice to attend meetings when in their vicinity we went to the meeting in Rochester. I had scarcely taken my seat when I was brought under a deep concern on account of some conditions I clearly saw were present, and I knew the time had now come for me to enter upon the work I had so long expected to be called into. As I sat in a sweet and tender spirit of resignation, though the call came at what would appear in human judgment an inopportune time, all the message I must deliver was clearly given me, and when I fully comprehended it then the word of command was given so impressively I had not the least doubt of its source and authority. And under this feeling I arose and delivered the message in a clear and unfaltering voice, though I was

trembling within, and it has been indelibly imprinted on memory's page. I first quoted that text "Let your light so shine before men that others seeing your good works will have cause to glorify your Father which art in heaven." I said it is not necessary in order to do this that we should bow the head as a bulrush, nor appear unto men to fast nor wear a long sanctimonious countenance, as I am impressed some of you who are present believe in teaching, but it consists in all our intercourse with men in maintaining a loving, gentle spirit, being truly upright in our dealings, refraining from conscious judgment of those who differ from us. Showing by our cheerfulness of demeanor that our spirits are at peace, I feel to warn those of you who are relying on the outward sanctimonious appearances that you will be deeply proved and tried and unless there is a change in your lives and more sincerity in your profession you will be found wanting and you will have to pass through deep suffering before you can be accepted. It brought a deep solemnity over my own spirit and over the meeting, and while subsequent events proved the clearness of my impressions it was not kindly accepted by some on whom it bore heavily, though I had no outward knowledge of its truth.

We went that afternoon to another gathering in honor of the newly wedded couple, but I was a silent guest. I had now entered upon a new field and I realized the responsibility under which I was placed, though a sweet peace had crowned the delivery of the message and continued undisturbed during the day.

My communications after that became frequent, always short, and frequently addressed to some state present, but seldom was I allowed to quote from the Scriptures. I find my last entry in the journal before referred to prior to this experience was Sixth month, Twenty-ninth, 1856. When I contemplate the unlimited goodness and unbounded mercy of a gracious God to His creature man and contrast His dealings with us with the dealings of man with his fellow man, all within me becomes humbled and I am ready to cry out in the language of the Psalmist, "What is man that

thou regardest him and the son of man that thou visitest him." Sensibly feeling that with all my good resolutions I am making but little progress in the redemption of my soul from following the strong animal will, yet it is my most earnest desire and prayer and the craving of my spirit thou knowest, O Lord, to be. Let not Thine eye pity nor Thy hand spare until all that is within me is bowed to Thy righteous will.

I feel that I am under the preparing hand of my God for some mission on earth, and yet how I do retard the purifying work by the retrograde steps I take. When I reflect on the influence I might exert in the circles in which I move did I always walk upright and pure in the sight of my God, a deep feeling of sorrow pervades my mind and I then long to be free from these bonds of weakness and sin which bind me, and then I truly feel how weak and frail and fallible I am, and that as a man with all my endowments I am unable to do anything to advance my soul towards a state of happiness or to promote the cause of my God among men without His all-sustaining hand is underneath to strengthen and support.

Yet, oh, how much I have to be thankful for, surrounded as I am by the comforts and many of the luxuries of life, with kind and loving friends and endowed with health, with no room for complaint for lack of outward blessings, and still how small in comparison are these when contrasted with the blessed privilege which it was my lot to enjoy in holding communion with the Father of spirits and of knowing that when I had come humbled and contrite before Him, bearing the burden of my transgressions, He has mercifully condescended to relieve me and bid me go and sin no more. Should these thoughts fall into the hands of any situated like myself I can say to them, be of good cheer, be not discouraged, but lift up your heads in hope and endeavor to renew your covenant, and as often as the returning morning implore Him to assist you to keep a more consistent watch over every thought, word and act, that you may not be a stumbling block in the way of the sincere inquirers Zionward who

have not advanced as far in the knowledge of the kingdom of God as yourselves.

First month, Sixteenth, 1857. Another year has dawned and added to the list of the past, since I am brought so much nearer to the end of time for me, and as in retrospect I look over the past the advancement made seems small in comparison with the advantages I have received. While I realize that many things from the inexhaustible treasury of my God have been unfolded to my understanding, and duties have been required of me, which in order to perform I have had to pass under the purifying influence of the Cross, yet the misses made, the obligations unperformed, but paid for in mental suffering warn me not to suffer myself to be exalted, but to continually humble my proud spirit, for as the mind tastes more and more of the goodness of our Heavenly Father and is entrusted by Him with the mysteries of His kingdom it sees more clearly its own insignificance and becomes more willing to wait the Master's putting forth ere it attempts to reform itself or others. That the animal passions which were given me by creation are gradually succumbing to the Divine impressions made upon my mind is a cause of thankfulness to me. Though I yet feel there is no truer saying of the Blessed Jesus or one more necessary for us to put in practice than that, "Watch and pray continually lest ye enter into temptation."

While I acknowledge the frailty of my nature in common with the rest of the human family, I see no cause for discouragement if we endeavor to strive to keep the destroyers of the soul's peace under subjection to the witness within, though there may be a falling off on the right hand and on the left, though the religious organization with which we are in membership should seem likely to become extinct, yet our salvation does not depend on these outward staffs but only upon our own obedience to the law of God within our own hearts, therefore be not cast down, O my soul. Be not dismayed, remember thy God can and will support thee under all trials and besetments, therefore cast thy care upon Him, follow His teachings, and all will be well with thee, let what commotion there may be agitating the world around thee.

Third month, Twenty-second. Much is said at the present time about progress and many are inculcating the sentiment that age after age is capable of arriving at a greater state of perfection than that attained by each one that is past, and yet I can not fully coincide with all that is presented on this subject.

That man is a progressive being I readily admit, but in what that progression consists is where I differ from many ideals that are presented for our acceptance.

We find in the beginning man was placed in a state of innocence, having come from the hand of his Creator unsullied and was pronounced good. He was given the different propensities of the beasts of the field which he was directed and clothed with full power to overcome, but of the fruit of the tree of knowledge of good and evil he was forbidden to partake.

Hence we see that for this knowledge he must have been dependent upon his Heavenly Father, for He alone was in possession of it, and that this was to be given him as far as he needed it to overcome these various dispositions, so that he might rise from this state of innocence by a life of proving until he overcame all that stood opposed to his progress towards a state of purity and perfection.

But we find that by not obeying this command of his Creator he was cast out of the garden or lost his innocence and was thus placed in a condition that to attain this state of purity which would have been the reward of his obedience, he must first atone for his transgression by passing through a season of suffering represented by passing under the operation of a "flaming sword which turned every way to guard the tree of life" or state of perfection in which he could hold close communion with his God. When then he had suffered this purifying principle to purge away all the dross existing in him, and he became thereby fitted to journey forward towards the state of perfection which is the crowning point to be reached, and which consists in an implicit reliance on and obedience to the will of the Almighty Father im-

mediately and directly revealed to us through the medium of the witness implanted in every heart.

Then there is that in which the true spiritual progress consists, that is in rising from the state of innocence in which he is created to a state of purity through being tried and proved, so that he will be able to control the selfish promptings of the animal dispositions, and hence it becomes his highest joy and privilege to follow the example of the Lamb of God as evidenced in the life of Jesus by doing at all times and on all occasions the will of God, receiving therefrom the reward of perfect unalloyed peace than which state I can conceive of none higher, none holier, none purer, none better, hence it is the acme of the Christian hope, aspiration or attainment.

Experience carries the conviction to the mind of every observer that so far as relates to the sciences and the arts man has rapidly progressed and it appears as though there was no end to the inventions which his ingenuity is extracting from the laws by which nature is governed, yet it does not follow because civilization is rapidly advancing over the earth that man is progressing in this spiritual relation. The actions of men do not show that they are less selfish, or that the higher and nobler powers with which they are endowed are having a fuller and freer scope so as to lead them to the holier and better life. I would that the annals of history could present a different testimony.

To my mind the conviction comes with an almost irresistible force, that though man is thus rapidly progressing in the application of those things which conduce to the comfort of the body, he is not making the advancement he should under the more favorable conditions which surround him in this age and that we have reason to expect.

From my standpoint of view I think man never can nor never will arrive at a greater state of perfection than was exemplified in the life of Jesus, and which we are expected to attain to under the teachings of His gospel and by walking in the path of obedience to the unfolding of the law of the Divine within him.

It is true that the depraved appetites and passions of men in the past have surrounded human thought with clouds and superstitious traditions since the advent of Jesus, and I can cheerfully admit, that in this age by a close attention to the directions of Divine wisdom these clouds of superstition and darkness may be rolled away and we may not only have a clearer perception of truth than did those who were enveloped by them, and may leave behind us a greater incentive for those who follow us by a more close adherence to the Divine law to come nearer reaching this standard of perfection than we have done.

I therefore reach the conclusion that the true progress of man consists in a growth from the state of innocency in which he is created to a state of purity as the result of overcoming the besetments of his lower nature, under which he may fully enjoy the conscious presence of God not only in the present but the future life and all other progress in spiritual things is but an initiatory step in order to attain that state of innocence through a regeneration or restoration of the soul, the result of which is to bring us under the government of the Lamb of God, and as we abide under His teachings we shall experience Him to be the Child born within us, the Son given who shall be to us the Wonderful Counselor, the Mighty God and the Prince of Peace.

At our Yearly Meeting this year in the Sixth month we had the company of that gifted mother in Israel, Elizabeth Newport, the meeting with whom after the close of the Yearly Meeting had so much to do in aiding me in my religious work, that I feel it ought to have a place in these memoirs.

She came to my father's house in company with John H. Andrews and Elizabeth Kirk. My wife and I went over to father's to be with them, and after being in the room a little while I felt an impression to take my chair and go and sit beside her. As I did so a peculiar thrill of feeling passed over and through me such as I had never before experienced. Conversation immediately ceased and in a few moments she commenced addressing me in a touching, tender manner, described that peculiar thrill

of feeling as having been felt by herself, and then opened to those present some of my experiences of which no one but my precious wife had any knowledge, and confirming my feelings regarding them and pointed out the path in which I should be led. And later on in the same summer in visiting families while in our home, while she had but little to say to me she brought comfort to my dear companion, who had been a little discouraged because in the former interview there had been no word of encouragement for her. From this time to the close of her life we kept in close touch with each other through a not infrequent correspondence and some personal minglings, she often seeing my spiritual needs while in her home many miles away and sending just that word of encouragement I needed.

I find the next entry in the journal is dated a short time after we had thus met on the Seventh month, Sixth.

“Except a man be born anew he shall not see the kingdom of God.”

There are no doubt many, who like Nicodemus of old, are ready to query: “How can a man be born again when he is old?” and to whom it appears that it can only be brought about by a miracle, and I feel to now record the views which have been opened to me on this subject.

According to the history of the creation as recorded in the Scriptures of Truth after man was created and had the breath of life breathed into him, whereby he became a living soul, he was placed in a Paradisical state, as the account says in a garden which was called Eden, and he was given “dominion” over the beasts of the field, the fowls of the air, and the fishes of the sea and also over the vegetable kingdom, and he was endowed with capacities to keep and dress the trees of the garden which duty was required at his hand, and his reward was to have the privilege of freely partaking of all the fruits save one, that of the tree of knowledge of good and evil, of which he was forbidden to partake, under the penalty “in the day thou eatest thereof thou must surely die.”

I understand this to represent the condition into which each intelligent soul is placed when brought into the world, and like our first parents all we are and all we have is pronounced good, and we are like them required to keep and dress the dispositions and propensities of our lower nature which are represented by the trees of the garden, and we have also the same propensity our first parents had to overstep the laws which are given to keep us in subjection, and like them when we have tasted of the forbidden fruit we have lost our innocence, and have discovered our nakedness, and have sought to hide ourselves behind a fig tree covering, or some excuse. And when we feel the convicting power of God walking as it were in the cool of the day, we endeavor to stifle the conviction, but when the mind becomes cool and calm, freed from excitement, we hear His voice in our inner consciousness asking "Adam, where art thou?" and we then realize that we have lost our innocent state in which we were created, and thus know of entering into that spiritual death which separates us from such a close communion with the Father as is needed for our peace and happiness, and experience that suffering by which we may atone for the sin committed. This state of suffering under the convicting power of the Spirit is represented in the allegory as the result of passing under the operation of the flaming sword, which turns every way to guard the tree of life, and which was said to be placed at the east gate of the garden. It is placed at the east gate to follow the figure because the first dawn of day is beheld in the east, and we find after suffering this penalty of spiritual death to the enjoyment of the communion with the Father, that at the first dawn of light by which we realize the condition in which we have entered through our transgression, that we must yield to His convicting power and suffer the will we have exercised in thus transgressing to be destroyed and consumed; that everything the Lord's controversy is against must be separated from that which is pure and our souls again by this process purified and restored to become a fit temple for the Lord's spirit to dwell in. Then we experience that which is comparable to a new birth. We be-

come a new creature raised out of the darkness of death into a newness of life, and into the glorious light which can only be experienced by the true children of God.

Then by experience we understand what the Master meant by being born again, and we will find that this operation of submitting to the convicting power of the Spirit is comparable to the flaming sword every time we sin against the Lord and thus witness being born anew if we would inherit the crown of righteousness promised to all who love His appearing.

Eighth month, Tenth. This has been a day long to be remembered, in which I have been weighed in the balance and found wanting, one notwithstanding the many visitations of my God, notwithstanding all my covenants and resolutions and the openings of truth to my mind when the tempter assailed I gave way and found to my unutterable anguish that the great enemy to my salvation is yet ever ready to seize every opportunity to raise his hydra-head and destroy and devour, and it is under a deep feeling of suffering and abasement of soul that I pen this dark picture of my life, and may it be a warning to those who may read these lines after my head is laid in the silent grave and my soul has passed to the Father who gave it.

O, in the anguish of my soul I feel to cry with one of old, "What is man that thou regardest him and the son of man that thou visitest him?" I acknowledge before Thee, O Lord, my waywardness, and ask in sincerity of soul, to once more be forgiven and again reinstated into Thy favor and be pleased, O Heavenly Father, to strengthen my feeble efforts to overcome this passionate nature and in the time of trial and temptation forsake me not, for I this day feel that without Thee I can do no good thing nor overcome a single perverse disposition.

Ninth month, Twenty-third. I believe I can in truth acknowledge that I have kept the injunction of the apostle "to be diligent in business, fervent in spirit, serving the Lord," for while engaged in my outward vocation a sweet and holy influence seemed to cover my spirit and a deep, affectionate solicitude for the whole

human family filled my heart; and in thankfulness for this inestimable favor granted me by my Heavenly Father, aspirations were poured forth acknowledging that this sweet memory of His love was received immediately from Him, and while my soul was clothed with this heavenly principle it was opened to me why liberty was not given me to attend the agricultural fair of this county, which I had expected to until I found my way closed up. Though no satisfactory reason was then presented to me, but this day I saw, though innocent in themselves, that these fairs had a tendency to foster a spirit of emulation and rivalry which was contrary to the scriptural advice to "in honor prefer one another," and which had an influence to draw the mind away from a supreme love of the Creator to a love of His creation. Life is short, and with the many temptations which assail us and the many trials we have to pass through we have little time enough to prepare for eternity, and when we consider the necessity of keeping on the watch in order to preserve our unity with the Father, we will find it necessary to avoid those congregations which, originating in the desire to promote man's interests in this life, tend to foster his pride and to cultivate a disposition to outdo his neighbor in making a display and thus lure the attention away from the directions of the holy law-giver.

I would have none infer that I regard religion as debarring its votaries from relaxation from labor or enjoying the beautiful in nature or the useful in art. No, no; yet I fully believe that as the mind becomes centered in the All Wise, the Omnipotent, the eternal God, and is concerned to do His will it will be so filled with His love as to enjoy a pleasure, yea a rapture of which he who seeks for enjoyment in the things of earth can form no conception. Such this day has been my experience, for I would not exchange that sweet indescribable peace and happiness which filled my soul for all the pleasures of earth combined in which I ever participated.

In my more mature experience of life I would modify some of these expressions, though I fully believe in the principle of the thought presented to me at that time, and my experience in later life has fully justified the criticism of agricultural fairs as they have been conducted in latter years.

Tenth month, twenty-seventh. It has been my happy experience for some time past to realize the full enjoyment of being diligent in business, fervent in spirit, serving the Lord. In reading the journals of those whose day's work is done and who are now realizing the reward of their faithfulness, I have often remarked their expressing themselves as I have above quoted, and thought I understood it, but am now sensible one must be brought into that state of experience for himself before he can understand its full meaning and become a participant in the joy it brings. Though now about eleven months have elapsed since I have felt called to the work of bearing testimony to my fellow-man and to declare unto him the counsel of my God, I have indeed known Him to be a rich rewarder for all the many baptisms He requires His creatures to undergo, and that as the eye is kept single to him His promises are indeed verified that He will be mouth and wisdom, tongue and utterance for those he commissions to declare His will concerning His creature man.

While sitting this evening in silent communion with Him my mind was led to inquire into and search for the true meaning of the term wilderness as applied to the state of the minds of men, the liberty appears to be given to pen the result of the examination. I have often heard the term applied to a state of barrenness or to a desert-like condition in which nothing that was good could be found.

Now we know as regards the created world what men call a wilderness is a section of country more or less thickly covered with timber and which has a soil capable, after the timber is removed (and which is often very valuable) by proper cultivation of producing grass or grain, as food for the domestic animals and for men, and hence cannot be designated a barren waste.

Hence to apply the figure to the condition of the mind which is in a wilderness state we have presented an experience in which the forms and ceremonies of religion have taken a deep root and the up-growing product has spread its branches and foliage over the mind to that degree as to obstruct the growth of any seed that will support or sustain the spiritual life of man.

Then as with these trees which compose the wilderness from which man derives but little benefit while they are standing, but when cut down and converted into lumber for building or for fences or wood for the fire, they may become contributors to his comfort and necessities. So with forms and ceremonies of religion, when they become eradicated from the soil of the heart and are made subservient to the great principle of Divine Light shining in the soul they may become ministers in aiding in the service required of man by his Heavenly Father, and thus those things good in themselves when rightfully used become contributors to our spiritual advancement. And it is only as we let such things as these which should occupy a secondary place in our attention usurp that which should be first and thereby supplant the good seed of life, that the mind lapses into a wilderness state.

CHAPTER V.

EARLY EXPERIENCE IN THE MINISTRY AND OPENINGS IN CONNECTION THEREWITH.—*Continued.*

Eleventh month, Thirtieth, 1857. In recording the experience of what I passed through yesterday I have to note that while at meeting my mind was deeply exercised upon the subject: "The fool hath said in his heart there is no God," and I was led to speak closely to that state which professed to believe that reason is sufficient for man's guidance in all things pertaining to his well-being and happiness in this lower world, for the performance of this duty my soul was filled with the Heavenly Father's love by which my mind was covered with a sweet peace which continued until the evening hour, when, while on a social visit, I was not sufficiently on my guard to keep a bridle on my tongue, and hence indulged in finding fault with others, and I fear gave way to a disposition for retailing news in which things were said that might tend to awaken prejudice against those spoken of. For this I was brought into suffering and was made to feel that it were far better to sit in silence and appear to be an uninteresting companion than to indulge in such conversation.

There truly is need of keeping on the watch continually that we may not only be kept from balking our testimonies, but that we lose not our inheritance in the Heavenly Kingdom and thereby plunge the soul into misery. Hence I feel that when our lot is cast into such company as is prone to relate and comment upon the faults of others, a dignified silence may often put a check upon it and set an example others may be led to imitate.

May I then be preserved in future from this snare of the enemy. The disposition to collect and narrate the different

things which are transpiring in the neighborhood should be carefully guarded against, for I can speak from my own experience (having been given to the practice in a considerable degree) it leaves a sting behind and dips the mind of one addicted to it, particularly if he be a professed follower of Christ, into much suffering.

While commingling in the social circle we may be entertaining and instructive when nothing of this kind is indulged in, and where the flow of conversation breathes forth the feeling of peace on earth, good will to men, a contrary course tends to build up selfish feelings which only become as clogs while endeavoring to tread in the path of piety.

True and undefiled religion leads us, while called to the performance of our duty, to bear the testimony given us with firmness, but yet to exercise that charity that covereth a multitude of sins, remembering that we are also mortal and liable to err.

Second month, Fourteenth, 1858. Again I have resumed the pen to record some of the experiences through which my soul has passed.

While at times the countenance of my God has been manifested to me, watering and feeding my thirsty and hungry soul, and thereby sustaining it in its efforts to fulfill His behests and securing to it a sweet peace which has proven to be an ample reward for the sacrifice demanded of the human will, at other times a deep poverty of spirit has been my attendant, so much so that I have had to adopt the language of the prophet as my own. Oh my leanness, Oh my leanness! wading through hard and deeply proving labor in many meetings and finding but little life until near the close. But I can bear the testimony that as yet I have never diligently sought without being able to find, nor knocked without having some of these things which had heretofore been mysterious to me opened in clearness to my mental vision.

This day, as well as others, it seemed as though I should be left alone to my own roving cogitations without experiencing the voice of my God to say, Peace be still. Yet as I retained my faith and trusted in confidence that when it was best for me, a calm would be commanded, I was enabled to patiently abide the hour of His coming when the sweet peace which covered my spirit soothed it into quiet, and I was permitted to enjoy that sweet communion without vocally expressing the opening made to me, and enabled to see the propriety of these seasons of stripping, and that they were designed to keep me in a proper dependence upon the command of my Heavenly Father and thus restrain me from moving in my own will and thereby burdening the true worshippers and wounding my own spirit.

We were encouraged to-day to search in order to know what the Lord requireth at our hands, and the query arose in my mind, How and where shall we search? And the answer which came was, we must first know of becoming passive in the hands of our God by endeavoring through the aid which He will give all those who wrestle in faith and confidence to bring the mind into stillness and quiet as regards all works, doings and imagination of the creature. Then in this state, as patience abides in us, God will reveal Himself and His holy will; but if we endeavor to find these things which belong to our peace by listening to the vocal communications of men, or by reading or by attending meetings in a formal way, or in the performance of any outward form in our own time in our own way, we will find to our sorrow that the attempts will prove abortive, at least such has been my experience.

Nothing short of a complete submission to the will of the Creator, and of an entire stillness of all that pertains to earth, will enable us to commune with Deity, and to feel the incomes of His love to make our hearts rejoice.

Yet I would not have any infer from this that the Almighty did not at times arrest man when in a full career of wrong and sin, and bring him to a state of consciousness of his condition.

But we find that when our first parents had transgressed the divine law it was not till the cool of the day that the Lord communed with them. And so we will ever find it. Before we commit any act we have a law given to us regarding that act, and we are then left to our own free will whether to do or not to do it; but if it is done and we were directed not to do it, when the exciting cause which prompted its commission is removed the Lord our God communes with us with the same query He put to Adam: Where art thou? And why is this so? Because when the mind is in a suitable state to be brought into quiet, wherein it becomes conscious of its condition and the magnitude of its transgression, and is then more sensible of its obligation to its Creator, and hence more willing to seek for His forgiveness and to covenant to do better in the future, that it may again be restored to harmony with Him, and enjoy that peace which only follows as the reward of obedience to the law of God as immediately manifested to the soul.

About this time, as nearly as I can remember, there occurred an experience in my ministry which seems right to record, not alone for its irregularity, but that it may show how I was proven. At two different times, and but a few weeks apart, I heard clearly the word of command to arise upon my feet, though nothing was given me to say, except to state to the meeting that I so felt, with nothing given me to express. It was a deep trial and yet I was calm. As soon as I sat down, each time the impression came, I have called for this sacrifice from thee to prove thee as to whether thou would be obedient to my command, and as sweet a peace followed as had been my experience when I had borne a verbal testimony. No person said anything to me regarding it, but I could feel that the living travellers understood it and were in deep sympathy with me.

About this time liberty was again given me to read the Bible, though not as constantly or as frequently as before. I had the experience to which I have previously referred, and I had more liberty to quote from it in my testimonies, and when I read,

what I read was opened to me in its deeper spiritual meaning and always in some practical form as adapted to the needs of men in our day.

First-day evening, Third month, 14. In recording the exercises of the day I would remark that it has been one of those seasons that engraft themselves upon the memory in indelible characters. On rising this morning an exercise which had accompanied me nearly all the day before, became forcibly fixed upon my mind, but what the event would be I was unable to foresee. But soon after getting to meeting, an ardent solicitude for the whole assembly, particularly for the younger ones, arrested my attention, and as I endeavored to keep close to the opening, life was afforded and I believe the command was given, under which I stood up and delivered the exercise with which I was laboring in the manner which my Heavenly Father pointed out while I was on my feet. And on taking my seat a sweet feeling of peace for a time flowed through my soul, but I soon felt there were some minds in the meeting who, it appeared to me, were ready to judge that I thought that I had attained to a state bordering on self-righteousness, and I was again introduced into a travail of spirit, and as I apprehended it would be right to explain to them my real feelings, I rose to then relieve my mind when at the same moment a valued minister knelt to supplicate the Almighty on behalf of the assembly. And this seemed to me a breach of order, for I cannot believe that the same power would send forth two instruments at the same time in the same assembly. And as I could not doubt the authority of the friend mentioned, so I was forced to conclude that I had mistaken my time, and was almost overwhelmed with sorrow, fearing that I had brought reproach upon the truth even as I had brought suffering on my own mind.

Thus this dispensation brought me into deep humiliation of spirit and taught me the lesson to be more watchful in the future. Still I have felt that my confidence in my God has remained unshaken and that the light of His countenance has

occasionally shone through the cloud, bidding me hope on and staying me with the assurance that this misstep will in the end be a benefit to me, and that if I still lean in an humble, confiding trust upon His holy arm it will be the means of promoting my growth in the exercise of the gift committed to my charge.

Having thus given a faithful transcript of the exercises, travail and baptisms of the day, I feel the liberty to pen a few words for the encouragements of such as may be like circumstanced and who may read this when, perhaps, I may have become an inhabitant of another state of being. Remember that mortals may and will err, and that after seasons of Divine favor, wherein the mind has enjoyed to an unusual degree the measure of His love, there is the greater need of watchfulness, lest by some inadvertent step we lose that peace which it was our privilege to enjoy and the mind be plunged into suffering; but should such be the case, let me entreat thee not to let the waters of discouragement overwhelm thee, but in deep humility let the cry of thy soul be, O Lord sanctify this season of suffering to me, and when thou knowest I have suffered sufficiently be pleased in thine infinite mercy to again permit me to enjoy thy presence, for I feel without thee I am indeed miserable. And, O Father, suffer not these sins of mine to bring reproach upon thy truth, but enable me to so live in the future that they who beheld my misstep may become satisfied that it was not a wilful error, and that I am again taken into favor with thee and that I am really called and qualified by thee for the great work of declaring thy goodness to men and of stirring up the pure mind by way of remembrance.

Then, dear reader, as this becomes the desire of thy heart, I am persuaded from my own experience that thy prayer will be heard and thou will have to acknowledge the unspeakable goodness of thy God to thee when thus compelled to dwell in the lowly valley of humiliation.

Fourth month, Fourth. Though the humiliating lesson has again been presented to me to learn that of surrendering to the will

of my God to stand in the assembly of the people, yet the reward of peace was abundantly bestowed.

The object and benefits to be derived from worshipping our Creator in spirit and in truth, I was concerned to bring before the minds of the people, holding up to view that it was an individual work and that one could not do it for another, and that man could not lead his brother in the path and to the place where his Savior was to be found until he had trodden the path himself and found Him. Hence external aid could do but little for us unless we were concerned to follow the teachings of Christ, by whom the will of God is revealed and made manifest to the hearts of the children of men.

I find as I am attentive to the leadings of my spiritual guide and know of an enlargement and growth in Divine Truth, my mind becomes more and more filled with the love of the Father and I am made to experience a foretaste of its universality, because I find it growing stronger towards my fellow-men, binding and cementing them to my best feelings, and I become more and more willing to spend and be spent for their everlasting good, and that if I can be made the instrument to point the way to where they too may with me partake of the waters of life, I shall count no sacrifice too great.

O, Holy Father, what shall I render unto thee for all the benefits thou hast so bountifully bestowed upon me? Thou hast indeed qualified for every duty required, and oft as my petitions have been raised in confidence to thee has the arm of thy love encircled me. Still keep and preserve me, O Holy One. Turn and overturn till all within me bows unto thee, that thereby I may become a vessel purified and fitted for Thy holy temple. For I truly feel that without thee I am nothing and that only by thy merciful interposition can I be preserved amid the trials and temptations which may surround and beset my pathway. Hence, O Father, my earnest petition is that thou wilt so protect me that while I am calling others to obedience to thy law I may not become a castaway myself.

At the yearly meeting (Genesee), which was held in the Sixth month, I was very unexpectedly called to act as assistant clerk, and under circumstances which were somewhat embarrassing, as one Friend had been named and openly objected to, and another named who declined, but proposed that I should serve; but after a few moments I was able to take my part without any apparent difficulty, and an episode in connection with that event I feel to record as showing the ideas entertained by some to whom had been entrusted the work of the ministry. When the meeting closed an aged Friend, who had stood as a minister for many years, met me on the porch and was very profuse in his commendations of my willingness to act as assistant clerk; but the next day, when I met him at the house of a Friend, where we had gone to dine, as I was engaged in conversation with a visiting Friend from near Philadelphia, he narrated a circumstance which was full of humor and which caused me to give one of my hearty laughs, when the friend before referred to immediately said, in a very solemn tone: "Young man, dost thou not know it is unbecoming in a Christian to laugh?" But before I could recover from my surprise the older Friends present in a mild and gentle manner so rebuked him that I did not feel it necessary to respond. This was to me a lesson, however, from which I learned that, while a Christian should be circumspect in his deportment, yet laughter might be indulged in moderation as consistent with that cheerfulness which indicates a mind at peace.

Tenth month, Thirty-first. Although since entering anything on these pages my pathway has been a diversified one, and various baptisms have been my allotment and a variety of public duties committed to me to perform, yet through all I have ever found that He who sendeth forth His servants where He wills to send them, not only qualified for and sustained me through every work, but has been my exceeding great reward, and I find as I am attentive and obedient to His voice that day by day He opens new paths for me to walk in and I feel a

deeper necessity for leaving all anxiety for the future and of ceasing to rely on past experience and revelations to understand what are the duties of the present hour.

Though as I look back upon the past I recognize so much in which I have cause to thank my God, so many merciful preservations and such an abundant reward for duties performed, that it serves as an incentive to keep my faith, my integrity and confidence in Him sure and steadfast, when in the hour of deep proving I am left for a time in a state of poverty and fasting. Hence I feel the necessity of keeping the eye of the mind single to the promptings of the witness within me day by day, and of endeavoring to be so weaned away from the things of earth as to be ever ready to obey the call to those higher duties which concern and relate to the salvation of the soul. And I am made deeply sensible of the great importance of setting an example to those with whom I associate which shall not only correspond with the profession I make, but also convince them that there are higher joys, holier attainments and purer enjoyments to be found in a life of devotion to the teachings of the witness in our own hearts than can be found in any or all of the fascinating and fading pleasures and allurements of earth.

I feel that in the future which lies before me there is a straight and narrow path which leadeth to the threshold of the throne of God, or to that situation in which the whole soul becomes so engaged in a dedication to the service of the Great Creator that it will rise above all those things that tempt and allure, and that on either side of this path are besetments, allurements, doubtings, discouragements and temptations calculated to deceive the moment the eye wanders from the true guide. I feel, too, that in this future there must come a time when I must bid adieu to the scenes of earth, and if I have trodden this straight path my purified and glorified spirit shall enjoy the fruition of its hopes and aspirations in the presence of Jehovah. Hence I feel that I must rightly occupy the present moment, I must perform every duty with unflinching fidelity,

that my anxiety must be to fulfill my present obligations, leaving the duties of to-morrow to be performed by the strength and ability then afforded. This, I am fully persuaded, will bring me into a situation to leave the earth behind me when it shall please the Father to call me home. Then, O my soul, praise thou thy God for His unlimited goodness to thee, for the preservation granted thee and for the blessings, both temporal and spiritual, thou has been permitted to enjoy, and keep thy covenant with Him unbroken. Thus shall I be made useful to myself, to my family and to my friends. While the heart overflows with love for them, the purity of my life will attach them unto me in the bonds of true affection, which shall center in Thee, O Thou who alone art worthy of all honor and of all praise.

Fifth month, twelfth, 1859. A week ago to-day I followed to his last resting place the remains of a brother, the child of my father's second marriage, and while meditating on the change this morning, the void now left, and the mourning under which his parents are clothed, the following reflections engaged my attention and it seemed fit to pen them.

What is this earthly life? A scene in which we exist for a few fleeting days, surrounded with and enveloped by care, trials, temptations and disappointments, one hour brightened by hope and the next darkened by adversity, and all reminding us that our stay here is but short, and that we should be occupied in making preparations to leave this state of existence in such a manner as to be able to enjoy whatever of good may be allotted us in the life to come, which renders it necessary that our chief object and care should be to perform the duties and obligations which belong to that higher and holier state which we term spiritual life. And in what does this spiritual life consist?

To my understanding its duties are of that nature when we become careful and earnest to perform them as they are manifested to us, they bring us into the immediate presence of God, and as He is a spirit He reveals Himself only to the spirit or soul of man, and while man is obedient to what He requires of

him, he then knows of living this spiritual life so as to produce peace to his soul and thus enjoy a communion with the Creator. But if he neglects these duties and requisitions the presence of his Heavenly Father is a continual rebuke, and hence he is not at peace, and is therefore miserable and unhappy.

While the soul continues in its mortal tabernacle it is so closely interwoven with it, because it was designed under the direction of the law given to control and govern its movements, hence it must necessarily share in and feel the emotions which the animal is capable of feeling, so that from this source arises many of the temptations by which it is surrounded, the disappointments and trials it has to undergo, and herein comes the necessity for it to rely on an omnipotent arm, and an omniscient and omnipresent mind for aid and assistance that it may maintain the watch and carry forward the work that is to prepare it for another state of being when released from the mortal and freed from all that can harm, secure against all trials and disappointments, it lives in the light of the countenance of Him who sent it forth, and from whom it continually receives new accessions of wisdom, and ultimately finds its peace to be without alloy or interruption. Then when we contrast this beautiful happifying ideal of that state of spiritual life enjoyed by the purified and glorified soul throughout eternity, with the checkered life it leads during its brief earthly career, why should we mourn when the innocent or those who have been purified by an obedience to the requirements of their God are called away, even though it may be early in life, and it may seem as though the closest natural ties are severed? Should we not rather mourn that we have yet and perhaps deeper trials to encounter ere we are prepared to be received into the company of the just and perfect souls whose robes are washed and made white in the blood of the Lamb, or in that which constitutes its life, the constant desire and willingness to know and do his Heavenly Father's will.

Twelfth month, Eighteenth. Though months have waned away since I have made a record on these pages yet they have not come

and gone without leaving some imprints by which to recall them, and yet but little if anything has transpired in my spiritual warfare that differs from that which others have to encounter. As each successive duty is unfolded and accomplished and rewarded, I feel the boundary of my spiritual vision is being enlarged and new beauties greet the sight, and I see the necessity of becoming more and more divested of every thing like anxiety that my peculiar views and opinions shall be embraced by others, and of learning not to endeavor to pry into the inscrutable designs of the Almighty, and of striving to be content with my own allotment, and of seeking ever to be a willing servant, ready to go forth when and where it may please the Master to send me relying in confidence that as He hath hitherto qualified and strengthened for every service required so He will continue to do.

I find that it behooves me to remember that I am but a single individual in which the Creator's favor is displayed, and that my place is not to put an undue estimate upon my endowments, but to remember that others are not only equally endowed but may possess a great superiority over me, and hence amid the great variety around me, the vast field in which to labor, as well as the multitude of forms in which the labor is to be bestowed, demands a close attention to the directions of the Supreme Lord of the vineyard, to know what to do, when to do it, and how to begin so that the harmony be not broken but all be accomplished, and the work rightly done and we be able to receive the approval of Him in whose work we have been engaged.

May it ever be my condition to thus humbly feel and walk in whatever situation I may be placed or whatever degree of experience I may attain, for when we leave this secure foundation and become puffed up by the plaudits of men, nothing is more certain than the fall which will follow, and that the soul will be plunged into trouble and vexation from which there is no escape except through this lowly valley.

I may also write here that as my spiritual vision is gradually extended I find that love which flows into the dedicated heart from

the inexhaustible fountain leads me to think more kindly and to judge less harshly of my fellow travelers, and when a disposition to find fault manifests itself I am made to remember that I too am finite, and that while I may be thinking myself qualified to judge a brother that brother may have discovered some inconsistency in me which, in not being sufficiently careful to sweep before my own door, and in looking to what might be lying before the door of my neighbor I had overlooked.

I may also note here, that I have for some length of time been favored to resist the temptations of an angry spirit though a vigilant watch is still needful, and an asking for strength each returning morning has to be known, yet how great is the reward, how abundant the satisfaction when we feel we have overcome through the aid of the Blessed Master those enemies of our own household, and we can enjoy that peaceful communion of spirit with our God, so important in the securing of the soul's salvation.

CHAPTER VI.

LETTERS FROM 1858 TO 1861.

It seems right to introduce at this stage of writing some letters written by me at this period, inasmuch as they will give some further idea of the openings of truth upon my mind, as these effusions, written in a social correspondence, are usually the true indications of our experience. Copies of them were preserved at the request of my beloved wife and true companion in these spiritual exercises in order, as she would remark, that they might be useful to some after I am gathered to my eternal home:

MENDON, Second month, 22, 1858.

TO M. I. AFTER THE LOSS OF HIS WIFE:

Much Attached Cousin.—I would that I might pour forth the oil of consolation and soothe the aching heart, but as these powers and attributes belong to one who is not only omnipotent but omniscient, it is only allowed me to exercise the sympathetic feelings of my mind. Though conscious that I am unable to fathom the depth of thy bereavement, I would not lightly lift the veil to uncover the bleeding heart. Yet I am made fully aware that life's pathway is strewn with thorns; that change marks all things terrestrial, and I also am sensible no one of these thorns or changes rend the affectionate heart as that of the removal by the hand of death of the companion of our bosom, one who rejoiced when we rejoiced, and cheered us when the dark clouds of discouragement obscured the pathway. But when we reflect that, though taken from us, she has entered within the gates of the New Jerusalem; that her purified spirit has joined the angelic household; that it has entered the realm where sorrow is unknown, where all tears are wiped away; that whither she has gone we, too, may go, and that no parting shall cause a pang of pain, that in that heavenly abode of rest her pure spirit has no longer to strive with human weakness, shall we then wish her back to undergo the various temptations which allure and the many trials which combine to make this life one of probation.

Can we not, dear cousin, though this affliction seemest more than thou can bear, still rely on the arm of Divine Mercy and fully believe that "He doeth all things well." I feel while I am writing that, though I would pour forth expressions of sympathy, though I would put forth my feeble efforts to console, all will be unavailing unless this full dependence upon the goodness of the Heavenly Father has been labored for, and when that state of resignation is attained He will give forth of His love till thy heart is full to overflowing. Still, I know from a little experience that it is indeed a balm to the wounded heart to know and to feel that other hearts beat in sympathy with our own.

Let us then, dear cousin, strive to withdraw our minds from earth and endeavor to do more and more in the great work of salvation, so that when the call shall come for us to come up higher we shall be found ready for the change.

Oh, may it not be permitted for the purified spirit to at times revisit earth, to hover around those they loved here, to whisper warnings when evil betides us. Would it not be a consoling thought that when the reward of good deeds done, of duty performed, spreads its purifying influence over our spirits that they, too, rejoiced?

If these few thoughts should in the least serve to soothe but the passing hour and tend to draw thy mind to lean on the arm of Him who alone can console, then the object of this writing will have been obtained. I do not feel to point out paths for thee to follow, nor duties to fulfil, for I fully believe thou art in the hands of Him who chastises but to restore, and therefore to Him and Him alone do I commend thee.

Truly thy friend and cousin,

JOHN J. CORNELL.

MENDON, Fourth month 25, 1858.

To M. I.:

Beloved Cousin.—Thy truly welcome letter was received yesterday, and I have this morning concluded to devote a little time before assembling with my friends to offer acceptable worship to the great I Am, to writing to thee. My mind has often been with thee in thy deep affliction and sore trials, and I have often thought of writing and have as often delayed its accomplishment.

It has afforded me great encouragement to hear that you still kept your little meeting and that you are concerned to outwardly manifest your feeling of dependence upon an Almighty Arm for aid to support you through the vicissitudes that are common to mortals. The language to thee, dear cousin is, continue to rely on the power, the goodness and the matchless mercy of the Infinite Jehovah; confide in His wisdom, obey His man-

dates, follow where He would lead thee, and I am well assured He will prove a consoler in the hour of bereavement. He will give thee the spirit of resignation so that under the most trying dispensation thou wilt be able to adopt the language: "Thy will, O Lord, not mine, be done." I am well aware that I cannot enter into a full sympathetic feeling with thee in thy bereavement, yet I feel my heart drawn out in love to hand forth a word of encouragement to thee in the ability which may be given me by Him whom we profess to serve.

Oh, dear cousin, though till recently I have not, since the death of my loved sister, been called to drink of the cup of bereavement, yet it has often of late been my lot to be dipped into suffering with the sorrowing and to undergo deep baptism, to go down into the low valley of humiliation; yea, down to the very bottom of Jordan, that I might bring up thence stones of living memorial to the goodness, the forbearance, the long suffering and loving kindness of a gracious God, and have had to declare of His dealings with me and His counsels to others in the assemblies of the people.

When we assemble with our friends, be the gathering large or small, as the mind is turned from all things outward and we feel to adopt the language: "Here am I, oh Lord; what wilt Thou have me to do?" how the heavenly incense of His love pervades the soul, of what little moment do the things of earth appear, and as we thus come into the presence and enjoy the communion of the Father of Spirits, how this love fills the heart, begetting desires that all mankind might come, taste and see how good the Lord is.

Let us then, dear cousin, when thus assembled and the cumbering cares of earth intrude upon this sweet, silent communion, and the roving cogitations of the imagination of the creature keep the mind unsettled, do as did Jacob of old, watch for the blessing until the darkness of this night of conflict shall pass away, and the day dawn upon us in which we can behold the beams of the sun of righteousness, and witness a growth in those things He reveals unto us, and our strength be renewed to combat and overcome the alluring things of time. And let us, too, oftener than the returning morning, remember the Lord our God. Let the constant desire of the heart be, while engaged in our outward and necessary vocations, that in all things we do all may be done to the glory and honor of the Great King of Kings. It will avail us but little to commune with Him when assembled with our friends unless we are concerned each moment of our lives to watch unto prayer, and that continually agreeably to the testimony of the Blessed Jesus, "What I say unto one I say unto all, watch and pray, lest ye enter into temptation."

Trials and deep proving are yet the portion of some of us in the transaction of the concerns of Society, yet we are afforded an evidence that

there is yet a remnant left who are concerned for the promotion of the cause of truth and righteousness in the earth, believing that the Lord's table will be filled and if the guests bidden do not come He will call in others from the highways and the hedges until it is filled.

Thy attached friend and cousin,

JOHN J. CORNELL.

The following letter was written to one who was awaiting the execution of sentence of death in the city of Rochester :

Fifth month 8, 1858.

MARION IRA STOUT:

My Unfortunate Brother.—We are children of one common Father and hence, though thou hast been convicted of the greatest crime a man can commit against his fellow-men, I still feel we are children of this common Father and thou art therefore no less my brother; but thy present situation demands my pity, my sympathy and the extension of that love which is universal in its nature because it springs from no less a fountain than an omnipotent, omniscient and omnipresent God, and under this feeling and in obedience to what I believe to be the requisitions of that God, I am induced to address thee in the language of sympathy and to declare unto thee what appears to be His counsels concerning thee. I am aware that though I may pen sympathetic words, yet they are but a faint type of the real depth of feeling a truly loving heart has for thee. Yet as I have not the opportunity of vocally expressing the exercise of my mind to thee, there seems no other way left but to communicate with thee by means of the pen.

The dispensations of that God before whose tribunal thou must, in accordance with the judgment of men, shortly appear, are always in love to the children of men, for no matter how little or how widely we err from the moral or divine law He convicts us through the medium of the witness placed in our hearts, for He willeth not the spiritual death of any and the greater the error the deeper the conviction in order to show us our real condition and to induce us to return and receive that free pardon which He graciously condescends to grant to all who in sincerity return to Him and repent.

With thy guilt or innocence, or with the justice of the sentence pronounced upon thee, I have nothing to do, and it would avail nothing, however averse my feelings and sentiments were to that sentence, but the object of this writing is to consider thy situation as thou art now placed. A few more days to exist here and then, by the hand of thy

fellow-man, in obedience to the law of the land to be launched into eternity. Though ere that time (such is the uncertainty of human life) the hand that pens this may be cold in death, and the spirit which dictates it be wafted to the presence of the great I AM. Yet there is a possibility that a long life may be granted me, but thy days are numbered and the solemn call goes forth to thee—*Prepare, prepare to meet thy God.*

Deeply as thou hast sinned there is yet time to make thy peace with Him, for if it is not made here it cannot be made hereafter, for as the tree falls so it must lie. Leave all vindictive feelings, all revengeful thoughts against thy fellow-men, no matter how much thou thinks they have wronged thee, for thou cannot stand pardoned in the sight of God while cherishing these feelings. If they have wronged thee and unjustly condemned thee to a dishonorable death remember the blessed Master was thus unjustly condemned and ignominiously put to death, and yet He could in that hour say, "Father, forgive them, they know not what they do," and to this state of love and forgiveness it is absolutely necessary for us to attain ere we can find acceptance with the Lord our God.

But oh, if thou art indeed guilty, as thy fellows think they have found thee, lose not a moment, waste no time in vain regrets or expostulations or pleadings; listen not to hope that man will relent, till thou hast made thy peace with thy God, until thou hast received the assurance that He has forgiven thee, and then all thou will have to do will be to bow to the decrees of men to satisfy them by the surrender of thy natural life. But over the spiritual life they have no control or power. Young though thou art in years, and had thou not yielded to temptations many happy and useful might have been thy days, but were a pardon to be granted thee and thou set at liberty by man such is the organization and the prejudices of society that thou would carry the mark of Cain upon thy brow. Go where thou would the harrowing thought would still upbraid thee that thou had shed the blood of thy brother and sent him, perhaps unprepared, into the presence of his God.

Then if the short time that is left thee be wholly employed in endeavoring to receive a pardon from thy God, and thou art able to realize it, all will be well with thee, for if we are prepared for the final change it will not matter in what form it comes or at what period of life.

Then let me entreat thee once more to lay aside all feelings toward thy fellow-men, of curses or desires for revenge, and set about the work of preparation in earnest, listen to the pleadings of those whom thou hast chosen as thy spiritual advisers, though they differ from me in the form of worshipping God, yet that matters not if in sincerity of heart, prompted by the love of God, they use their efforts in thy

behalf, I can bid them Godspeed, but remember all their efforts will be unavailing unless thou, too, enter into the work. Put not aside that silent though powerful pleader in thy own breast, that which has already shown thee how far thou art guilty, that which has reproved thee, that which made thee feel disquieted, but put up the earnest petition to Almighty God to be merciful to thee a sinner, bow in contrition of soul before Him and thou may be able to realize that though thy sins be of a crimson dye they shall be made white as wool, though they be as scarlet, they shall be as snow. My very soul has been poured out to my God for thee, my erring brother, in earnest supplication that He would, ere thy time on earth be finished, forgive thee and afford thee a feeling sense that thy sins had gone beforehand to judgment. Yes, when my head has been reclined on my pillow in the silent watches of the night, thou hast been brought to my remembrance and my prayers have been offered to Him in thy behalf.

If then, my brother, a frail creature like myself, can thus be moved in tender sympathy and compassion for thee, how much more will that Great Being, who is all love and whose judgment seat is covered to an hair's breadth by His mercies, have compassion on thee if thou wilt only turn unto Him with sincere repentance. Remember how it fared with the poor prodigal mentioned by the Blessed Jesus in one of His parables, who, though he had wandered far and wide from his father's house, yet when brought to a great strait, turned about and became willing to be anything in his father's mansion so that he could be fed from his bounty, and mark the tender compassion portrayed when his father met him while yet afar off, as he kissed him and bade that the fatted calf be killed and a time of rejoicing made, and again the Blessed Jesus declared "that there was more joy in heaven over one sinner that repenteth than over ninety and nine just persons that needed no repentance." And as thou art brought into a great strait, O turn then to thy Heavenly Father; leave the things that are past, close in with the offers of restoring love which have been made to thee, and as thou art faithful thy few remaining days I cherish an ardent hope that the presence and power of thy God will enable thee to forgive all men for whatsoever they may have done to thee and afford thee that peace which will rob death of its sting and be the reward of thy coming in even at the eleventh hour.

And now, in the love of the Everlasting Father, under which I trust this was written, I bid thee affectionately farewell and remain thy compassionate and sympathizing friend,

JOHN J. CORNELL.

MENDON, Seventh month 17, 1838.

To E. NEWPORT:

Much Loved Friend.—It being a rainy afternoon and, in consequence being unable to proceed with the labor of gathering the harvest and feeling my mind drawn to address thee, I may acknowledge the receipt of thy very welcome and acceptable epistle of the Twenty-eighth of last month, bearing to me news that the mutual endearing interest which sprang up between us while thou were here, yet existed. So desirous have I been to continue our correspondence and again mingle in feeling through the medium of even written language, that previous to the reception of thy letter, I had resolved to devote the first opportunity when my mind was properly qualified to writing to thee, even at the risk of appearing too forward.

Often of late have I mingled with thee in feeling, oft have I recalled the intercourse of the few hours we have spent together, which were to me dear ones of refreshment and encouragement, to persevere in the path of obedience to the requisitions of my God, unworthy as I am of the high gifts bestowed upon me. As I contemplate the various duties which at times open to my view, as I look over the work that lies before me and which I feel it is for me to accomplish, when I reflect on the humbling and necessarily clean-handed work thou wast led to point out for me and feel how little strength and ability I possess, were it not for the confidence I have that "in my day so shall my strength be," that nothing will be required but what ability will be given to perform, I should almost despair of reaching the port and haven of rest wherein I may lay down in peace, rejoicing in the arms of my Savior. I know it is set down as a rule in writing or in conversation to say but little of one's self, but I do not feel as though I was writing to a mere passing acquaintance or friend, but to a companion to whom I can unburden the trials, the working and the travail of my mind, and find a sympathizing, soothing response, an affectionate welcome and an encouraging interest. Were thou of my own age or of corresponding degree of religious experience I might perhaps be qualified to hand forth a word of counsel or encouragement, but as thou hast passed far beyond my present experience I feel that I can only interest thee in my communications by evincing to thee the true state of my mind that thou may watch its advancement even as a mother watches the unfolding of her babe's infantile mind, and as it marks each step onward in the path of right a feeling of joy and satisfaction covers the mind.

It has been my lot since thou wert here to mingle with the afflicted and bereaved as one of them, and to open my mouth as ability was afforded to counsel and console, and in the occupancy of that gift, which I feel

has been entrusted to me, I find a little more enlargement seems to be required of me and I am often led into close dealing with states, but I still feel like a captive struggling for liberty. Much is opened to me in great clearness and sometimes, when the opening is extensive, as under the word of command, I rise and proceed a little way, the impression to stop is given and thus far I have been favored not to overstep it. I feel this to be a trial of my integrity, and that confidence in my God which I felt in passing through the wilderness state, as I then witnessed of being ministered unto and sustained and encouraged, so I now hope when it shall please Him whom I profess to serve to break the bonds I shall be liberated. I as yet feel but little liberty to peruse the scriptures, though I still retain the estimation I have felt for them as a secondary means of instruction, yet am fully sensible that I must not depend upon anything but that which He is pleased to furnish me with from day to day.

Though various baptisms are meted out to me, yet for the most of the time I am in the enjoyment of that sweet peace which is the reward of duty performed, and of which one who has not given up to follow the Master can form no adequate idea. And now in a continuation of that cementing love of the Blessed Master, under which we have thus far been enabled to mingle together in such sweet communion and fellow feeling, and trusting that such may be our experience, not only through time, but throughout the endless ages of eternity, in which desire my endeared companion wishes to be included.

I subscribe myself thy much attached friend and fellow-servant in the work of the Lord,

JOHN J. CORNELL.

MENDON, Twelfth month 3, 1858.

To I. B. W.:

Much Esteemed Friend.—Thou hast been brought so vividly before the view of my mind to-day, and accompanied with a deep, earnest desire for thy preservation (as well as my own) from the entanglements, the controversies and the discouragements which surround us as individuals as well as the society by whose name we are publicly known, that I have felt it right to communicate to thee my feelings and such other views as may be presented while I am writing, hoping thereby to strengthen the bond of affectionate interest that now binds us and perhaps be somewhat instrumental in affording thee some little encouragement in the path the Lord hath appointed for thee.

Perhaps there never was a day when there was more need of faithful watchmen on the walls of our Zion than the present, or that these watch-

men need to be more vigilant and devoted to the Master with a single eye to His directions, being faithful to sound the alarm at the approach of every enemy, let them come in what form they may.

When we view the state of our Society and behold the many things that have crept in among us having the specious form of godliness, yet lacking the vital essence, have we not just cause to fear the enemies within the camp more than those that are without? And does it not behoove us who have publicly avowed the name of our Lord, who profess to be His ambassadors, to the brethren, and who consequently stand as watchmen upon the walls, to be careful of every step we take that we do not stumble and fall, thus giving the enemy an advantage, not only over us, but over the flock under our charge? Nor must we be found sleeping at our posts, lest the eagle-eyed adversary gain an entrance. Nor when the Master selects us for a situation of difficulty and danger, must we shrink or plead that we are not worthy of the confidence reposed in us, but rest confidently on His arm and in His wisdom that He knows us better than we know ourselves, and knows when and where to send us in order to rightly carry on the work He designs to accomplish through the means of our instrumentality.

Thou, no doubt, well understands the frailty of human nature, and that when we look into our own hearts and find there the deep, sincere and earnest desire to be found walking in obedience to the call of the Divine Master, and thus when we turn over the leaves of our mortal lives and view our acts in retrospect and find here a faltering from duty through fear of our brother man, there a neglect of the requirement of our God, through unwatchfulness and perhaps a willful refusal to walk where He would lead us, and then remember the suffering undergone in order to be reinstated to favor with Him in whom our heart most delights, how we are humbled, and in this state of humiliation where is there room in the heart to judge or hold aloof a brother or a sister whom we discover has stepped aside. Is this not one of the situations when in our humiliation our judgment is taken away? How then is the heart moved with pity for the erring, and how strong the desires that they may be brought back to the fold and again enjoy the blissful pleasure of being under the kind care of the Good Shepherd.

The language arises to pen, stand aloof from the controversies that are existing in our Society. Neither give way to discouragements for that or any other cause. He whom we profess to serve is able to carry us through every difficulty, every trial and every temptation with safety.

It is His cause in which we are engaged and we must know of being sent forth with new directions for each duty, and that after our obligation is performed, of returning and sitting as it were at His feet, patiently

waiting until he again sends us, and then when we clearly understand His directions to run with alacrity as a faithful, obedient child, and not wait to be compelled to go for fear of punishment.

Oh the deep necessity there is of minding the Master's time instead of our own. If He requires us to hand forth something for a brother or a sister He knows when it is best for us to deliver the message, and if we move before or wait until after the right time there is great danger that neither we nor those to whom we speak will receive any benefit from our labors.

Let us then gather to Him alone and be very careful not to lean on any secondary means or medium of instruction, nor to rely on the openings made as it were yesterday, but come each day of our lives into the presence of the Great King of Kings as empty vessels waiting to be filled by the waters of life which flow only from that pure fountain that contains all that is good, ceasing to be anxious about the result of our labors or to be held in high estimation among men, performing that which is required at our hand, and when, from whatever cause, we have made a mis-step endeavor to get as quickly as is possible into that repentant state in which we can acknowledge our error and petition for forgiveness.

Thus shall we be preserved in unity with the members of the church of Christ and know of our reward being sure each day we live and thereby become prepared to bear the things of time with joy and not with grief and when we are summoned hence, we will have the assurance that there is a mansion prepared for us in the house of our Lord.

Thy much attached friend and fellow-laborer in the work of the Lord,

JOHN J. CORNELL.

. MENDON, Second month 9, 1859.

To M. T.:

Much Valued Friend.—Thy very acceptable epistle was duly received and I may acknowledge we shared with thee in thy disappointment, feeling that we were not only deprived of thy company, but that thou would have enjoyed those solemn, heart-consoling sessions witnessed in both our monthly meeting and on the succeeding First-day, for truly they were seasons wherein we witnessed the overshadowing wing of Divine Goodness to be spread over us, and many can bear testimony that they were refreshed and strengthened.

On perusing the epistle referred to, my attention was arrested with the remark thou makest in relation to the "cessation of Babel building and that all might see alike as in the first watches of time," and I feel drawn to pen some views on that subject, not to find fault, for thou knowest me too well for that, nor to indulge in anything like criticism;

far from it, but in that brotherly feeling thou so well knowest flows toward thee, to present them for thy consideration. And here I would not have thee attach any undue weight to them, because I have penned them, but look to the feeling and evidence within thy own mind for the confirmation of their truth, and if thou find it not pass them by. If thou dost, then be encouraged to still press forward in the direction the Lord thy God points as the way.

The children of men are placed in diversified situations, surrounded by different circumstances, differently educated, and hence view the same object in different lights, and therefore it is not strange they should come to different conclusions. Be not alarmed while I state that, according to the view I have and the consequent conviction resultant therefrom, that the deep, bitter persecutions which the followers of Christ have undergone, the vast amount of blood that has been shed on account of religion, the bickerings which have scattered the professors of the name of Christ, the unhappy divisions in our own Society and the more recent difficulties in our own Monthly Meeting, and from which we are now suffering, have all had their origin in the vain attempt to bring all to see alike. Were not the primitive Christians persecuted because they advanced something different from the Jewish law? And was it not for fear that the Jews would be divided on views and hence could not behold the law alike, and during that terrible season of the Inquisition were not all the efforts that men could devise brought into action to bring men to see alike as regards the Roman Catholic doctrines? And where lay the ground of complaint against Elias Hicks, but that he did not see as others in the Society did, and hence the effort was made to stop him from spreading his views. And in relation to our own Monthly Meeting, is not the same cry of unsoundness raised in relation to some of its members?

The Apostle Paul has declared, "There are diversities of gifts, but the same spirit, and there are diversities of ministrations and the same Lord; and there are diversities of operations, but the same God who worketh all in all." Hence I feel that it makes but little matter in what way the tree be pruned and cultivated, if so be that the fruit be good and abundant. It is the heart and the motive that prompts to action that our Heavenly Father takes cognizance of, and not the forms and ceremonies by which we surround the act. I am a believer with Elias Hicks, that there are true, devoted children of God in every nation, kindred tongue and people, under every clime and in all ranks of men. Yet these cannot see alike even in what they regard as essential for them.

But in all organized bodies the members thereof must see alike in regard to the principles upon which the organization is formed. So as relates to the Society of Friends, all our members, in order to get along har-

moniously, must acknowledge the immediate revelation of the will of God to man to be the only guide for him to a glorious immortality, and that man must yield an unreserved obedience to this manifested will ere he can know of progressing towards that inestimable boon. Thus far all must see alike or we cannot exist as a body, but as I have hereinbefore stated, that we are placed under different circumstances, so the law necessary to regulate us must be different, though leading to the same great end.

We find there are those among us who are endowed by the Great Supreme with but the one talent, while others have the two, the three or the five, and we also find among those who have but the one talent are infants in the occupancy of that talent; while others have become as strong men, and so in relation to those who have the five. Now we cannot expect the infant of the one talent to see things in the same clearness as will the infant with the five, nor the strong man in the occupancy of the one as the strong man in the occupancy of the five. Hence these different degrees of growth in experience and in the knowledge of the Kingdom of God, though they are designed for one and the same great end, will not admit of those in whom the work is carried on viewing all things alike.

And here we may discover why the Apostle designates charity as the greatest of the virtues, for though we may have that faith which is the gift of God to us, and that hope which is the result of walking by that faith, yet if we have not that charity which will accord to a brother or sister the same sincerity which we claim for ourselves they will profit us nothing, for under such a feeling we would debar them, if it were in our power, from an entrance into the Kingdom of Heaven, because they see not as we do.

Thus, dear friend, thou will see some of the reasons from which I have drawn my conclusions and which lead me, the more my view is enlarged, in the mysteries of my Heavenly Father's kingdom, to get away from the seat of judgment, to seek first by an obedience to manifested duty to know my heart to be filled with love and that love to flow hence to all the children of our common Father, to be content to do my own duty and leave them to His care, believing that He can best carry on His own work, and that it is sufficient for me to work out my own soul's salvation under His direction.

My loved companion joins me in much love to thee and your family, under which feeling I bid thee affectionately farewell, and remain thy friend and well-wisher on thy journey towards the Heavenly Canaan.

JOHN J. CORNELL.

MENDON, Fifth month 3, 1859.

TO ELIZABETH KIRK:

Much Esteemed Friend.—My mind has oft been drawn forth in feeling to address thee through the medium of the pen, but from some reason its accomplishment has been delayed. I have often recalled those hours we spent together while you were here in the performance of the work allotted you in the vineyard of the Lord, and more especially do I recur to the interview we had the last evening you were at father's. I think I never met with any strangers to whom my affections have gone out so closely and with so strong a bond of unity as with your little band. Perhaps it was the peculiar mission on which you were sent, as well as my own state of mind. Be that as it may, one thing is certain: I feel that we are bound to each other in that love which emanates from the Divine Source and Fountain, and there is unity of feeling because the same wisdom is requiring us to work in the same vineyard, though different duties are allotted us.

Oh this precious unity, which those who are making it their chief object to become the children of God feel for each other. How it leads to the exercise of charity for one another in their different allotments, and confident I am that were these on the watch at all times, no jealous or envious disposition would be permitted to arraign a brother or sister because they had a different or a deeper work to do than was allotted them. And then, too, if it seemed best in Divine Wisdom to open some views which are new to us or different from such as were generally held by those with whom we were accustomed to mingle, we would be careful not to raise that desolating, party-creating cry, "Unsound, unsound," but would turn inward for strength and wisdom and watch the fruits of those who differed from us, and if we find them corresponding to the teaching and example of the Blessed Master we would wait in patience until we are afforded sufficient evidence by the light within us that they are truth, and then we can accept them as our own.

I find myself somewhat peculiarly situated in regard to all these outward instrumentalities on which mankind so much rely. It seems as though almost everything of that kind is becoming more and more as a sealed book to me and I am forced to stand on that independent ground which dear Elizabeth Newport pointed out for me, independent of all else save the immediate teachings of my Heavenly Father. It sometimes seems to me that all this was to prepare me for some future service.

As my understanding becomes enlarged I see that many, very many of our Society are relying on the traditions of the fathers, and that there will be dedicated servants called into the field of labor to combat this state of things and who will be required to hand forth from the

Lord's treasury things that are new, as well as to open more clearly things that are old, and these will have to bear buffetings and reproaches, they will be called unsound and their testimonies will be rejected by some, even as the Blessed Jesus was rejected, but O, saith my spirit, may these deeply baptized children of the Lord hold fast their integrity and confidence in His power and wisdom.

Nor do I believe that this field of service will be left to those who may be called to vocally espouse the cause of truth, but there will be those to whom will be committed the duty to hold up the arms of some Moses until the going down of the sun, that the armies of Israel may prevail. I believe, dear friend, from my present impressions, that thou hast known something of this kind of service and of the baptisms these devoted children have to experience.

Why I should be led to write thus to thee I know not, but such are the views and feelings that arise while my pen is recording them; therefore, believe me, this is no studied effort, for when I commenced I had scarcely a sentence in my mind to write.

Thy epistle to father was indeed cordially welcomed by us all, its breathing of comfort and affection were peculiarly grateful, coming as it did, when the mantle of affliction had enveloped us. Yes, dear friend, one of that band to whom thee sent thy love lay in the house cold in the embrace of death. Our much loved *Charlie* has passed to that bourne from whence no traveler returns. He was attacked some four weeks since with typhoid fever, and though we did all we could, it was so ordered by Divine Goodness that we should part with him, and on the night of the Third inst. his innocent spirit left its frail tabernacle to repose in the kingdom of the pure and holy saints in the presence of God. While we feel it to be a severe trial, yet we are desirous to bow in resignation to the Divine Will and to endeavor to feel that although we are unable to see why it should be so, that it is undoubtedly the best for us as well as for him, for when we consider the many temptations that surround our pathway through life and the close trials and deep baptisms the best of men have to undergo we cannot wish him back, but feel that if prepared to receive the glorious crown of immortality a few fleeting days of joy intermingled with many of sorrow are not to be taken into account with that unalloyed bliss of which the purified souls partake throughout the endless ages of eternity.

Thou enquired in relation to H. Q. There is but little apparent change in him save that he has occasionally attended meeting, and I hear less of his saying anything about his peculiar views. Thou art aware that a few years are but as a moment in the eye of the Lord and it may be that the seed sown may lie dormant for some time and finally sprout, take

root and become a fruit-bearing plant, and I do truly desire that it may be so in his case, for his talents, when directed by Divine counsel, would qualify him for much usefulness.

Thy deeply attached friend,

JOHN J. CORNELL.

MENDON, Seventh month 24, 1859.

J. H. ANDREWS:

Dear Friend.—A day or two ago I remarked to my wife that thou would probably be thinking it was time that you received a letter from me and I thought to have written soon after our yearly meeting, but my time on First-days has been occupied in various ways, and on week-days the business of the farm has engrossed my attention, and thou knowest the evenings are short. Well, methinks I hear thee say the apology is long enough.

My thought is oft turned towards you in that land and though no way opened to attend your yearly meeting, still I feel that I must come, and yet the reason will query, what can thou, a mere stripling, do when there are so many gifted ones and where they have so much talent? Still the burden remains and at times it seems as though the period was not far distant when I should be liberated, and at others all seems dark, and so I find the need of patience.

I know my Heavenly Father has been good to me, and I can add my testimony to the thousands of others who have lived before me that ability has been amply furnished for every service required. How often have the poor servants to depend upon faith alone, and particularly when they are baptized into the condition and states of those by whom they are surrounded, and having experienced some of those deeply trying seasons I believe I can appreciate the sacrifice that must be made when a mission is laid upon any such as was your lot while in this land.

Oh how oft does the creature desire to be led in more pleasant paths; how oft is the aspiration raised that we might be permitted to choose our own field of labor. Yet when such thoughts have been presented to my mind I find an immediate check, accompanied with the command, "Thou must hold thyself in readiness to do whatsoever I require of thee."

Verily it is true that the Lord's servants must become blind to all that may be seen with the outward eye and deaf to all that may be heard with the outward ear, as relates to these missions among the children of men.

In this state their whole dependence is upon God and thus they thereby become humble and willing to be taught. When the eye of the mind is single and the whole body is full of light by which is revealed the knowledge intended for us and the duties required of us, and is careful to abide here it would do away with the controversies among the members of our Society, all being fed from the same table we would be careful not to condemn the food that was given to another because it differed from that which was given to us, for we would see that it came from the same hand and that all are not able to bear strong meat, and all do not need milk. O how my spirit is often led to mourn over the disposition I see manifesting itself to decry all as unsound that meets not or corresponds with what we have seen. Where is the true spirit of charity in such a disposition? How my soul is poured forth at seasons when this subject is brought before me in petition to my Heavenly Father that all might come to experimentally know that "He is indeed no respecter of persons," and that it is not those who are sound in theory, but they who love God and work righteousness that are accepted of Him.

It is no evidence to me that because a theory is revealed unto another that is hidden from me, that what is thus opened to them is not true, nor because men held certain views as correct for a long period of time that a clearer view and a more practical adaptation of them may not be opened to some in our day or at some subsequent period. We may be permitted, in Divine Wisdom, to embrace certain views in relation to things non-essential, even as the Jews were permitted to have an outward law, and the time may come when it will be necessary that our attention should be called away from those peculiar views we had imbibed to something more essential, and it may please Divine Goodness to empower and qualify some instrument for that purpose. Here, then as our own dependence is wholly on the revealings of the Christ within instead of trying the message of the instrument by our own preconceived notions or ideas, we will try it by the evidence afforded by the light of the present revelation, and hence we would come to a correct judgment, and be preserved from being barred by reports which might reach us. And thus would all be kept in perfect harmony, unity and love, because Christ is our head, and we should feel that we all were brethren and had been fed by the same hand and led by the same spirit, though, perhaps, in different paths.

In the severe dispensation which has been meted out to us in the removal of little Charles it seems difficult for dear mother to be reconciled, yet I trust her Heavenly Father will come to her help after He has suffered her to wade long enough in the deeps, as it were.

I think I may say the rest of us have been enabled to see in it the wisdom of the Most High in removing him from the evil to come, and that while we miss his company, his innocent spirit is enjoying unalloyed happiness in that state where no temptations assail, where no sorrows come.

I have extended this to a far greater length than I expected and have penned the views as they have arisen in that freedom which those who are closely linked in love feel toward each other, trusting if there be anything in them that burdens thy mind or that strikes thee unpleasantly thou wilt not hesitate to chide or counsel one who feels his experience to be but small and who is willing to listen to the counsel of the experienced in the school of Christ.

Write soon, for thy letters are always warmly welcomed by thy much attached young friend,

JOHN J. CORNELL.

The following letter was written to a friend in England, with whom I had opened a correspondence in regard to a paper I had prepared at the suggestion of some of the members of the Representative Committee, in reply to a leaflet sent out by London Yearly Meeting to all who bore the name of Friends. The Representative Committee not deeming it best to take any official action some of its prominent members advised that it should be forwarded on my individual account, which was done through this friend and by him introduced into their Representative Committee, and I was officially informed that inasmuch as London Yearly Meeting had entered upon its minutes that it could not receive any communication from those styled Hicksites it would be improper to lay it before that meeting. But the friend to whom this letter was written had it inserted in the *British Friend*, and so its object was largely obtained :

MENDON, Eighth month 31, 1859.

TO WILLIAM BENNETT, ENGLAND:

Dear Friend.—Thine of the Fifth month and the different packages of papers have been duly received, and I feel to acknowledge my appreciation of the friendly interest thou hast manifested toward me and in furthering the concern in relation to the epistle. From accounts I perceive that it is likely to have a much wider circulation than I had anticipated, and

while I feel that my part of the labor has been performed, I yet earnestly desire that it may accomplish that for which it was called forth.

I have long felt that our principles have not been understood by the body of Friends in England, and I am confirmed in the view by a remark in the *British Friend* of the Eighth month in an article signed An Overseer, in which the inference to be drawn is that so far as those called Hicksites removed from a state of acceptance with God "that though their teachers might claim to be brought to Christ, that they were deceived, and such could not be the case while they differed from Friends of your Yearly Meeting." Now it appears clear to my view that a mind that thus feels must either be under the influence of prejudice or in want of proper information, or else clouded by bigotry, and when I behold such state of mind my heart is drawn out in love and my sympathy for them accompanied with the desire that they may, like Peter, be enabled in the visions of light to perceive that of a truth, God is no respecter of persons, but that in every nation they that love Him and work righteousness are accepted of Him; not they who assent to or believe in this, that or the other doctrine or peculiar view, but they that love God and work righteousness, and by doing righteous works I understand doing that which is required at our hand by the Divine Will as revealed to us by the witness for God, Christ within, the babe born in the heart who is to be called the Immanuel and on whose shoulders the government is to rest.

If this epistle shall be the instrument of removing the prejudice from one mind only I shall feel amply rewarded for all the sacrifices I have made in relation to it.

I believe it will be right for me to refer to a remark thou makest in relation to my departing from scripture language when referring to the indwelling principle. Now I do not know of any just reason why I should follow the language thus recorded unless I am making a quotation therefrom. When a truth is opened to my understanding and I clearly comprehend it, I cannot see what difference it makes what words I clothe it with if I am fully understood, and as thou art probably aware, at least from the tenor of the epistle, that I acknowledge but one authority (and that the light within) for direction in spiritual matters, thou may see that while I acknowledge the Scriptures to be a corroborative evidence of the truth as it is revealed by the light within, I cannot feel bound to adopt its peculiar phrases, any more than the apostles when writing to the primitive churches felt bound to adopt the phraseology of the prophets.

While we as a Society differ from your body in relation to what constitutes the atonement for sin and cannot see because we lack the evidence to convince us, how that wicked act of the Jews in crucifying that pre-

pared body, in which dwelt the Son of God, was necessary that He might become a propitiation for our sins. I in humility ask if it would not have been far better, more in accordance with the doctrine of Scripture, more in unison with the revelations of the Divine Mind, instead of denunciation and coolness, instead of assuming the seat of judgment, to have sought to win back, to have preserved an affection toward us that would have enabled you to have maintained an influence over us for good, and to have indulged a hope that while we acknowledged a dependence upon the fundamental principles on which George Fox relied, that we might be afforded as clear a light as yourselves.

Now I have no desire to open anything of a controversial character, and will remark that whatever I have penned is the conviction of my own mind, and I alone am responsible for it. In my early years, while engaged in obtaining what of a scholastic education I have, I was taught to regard former revelations as sound and that I must receive them as they were interpreted to me. I could not reconcile this view with the impressions made on my young mind, and yet I was inclined to look up to those who professed to be mouthpieces for the Lord to the people, and to such an extent did indulge this inclination that when I had reached to nearly manhood I thought it was hardly possible for them to err, but the time came when some of these dependencies on which I was leaning were tried and I found them frail and finite, and when I was thus cut loose, as it were, and left alone the tempter whispered in my spiritual ear, that this Divine revelation which they and others had claimed as a guide was all a farce, and while thus discouraged and tempted for want of care the little light I had become dim, and other doubts came until I could even doubt the existence of a Supreme Being and the darkness of atheism covered my soul. But blessed, forever blessed be the name of Israel's unslumbering Shepherd He did not leave me thus, but after allowing me to suffer the horrors of this dark state, though I was still justifying my position because of faults and frailties of others He condescended to meet me and speak to me in intelligible language and with a power that fastened it upon my understanding, so that it will not be effaced while memory occupies her throne, and which convinced me whence it emanated. "Though all men else forsake my law, that will not excuse thee," and here at one lesson I was convinced beyond cavil that there was a God, and that He did reveal himself to man, and not only himself, but His will concerning man, and then I was enabled to see clearly that this deep trial and season of proving was to shake my dependence on all outward instrumentalities, and that whatever course might do for others, as for me I must depend alone for my guidance and instruction upon what was immediately revealed to me, and as I

have endeavored to live in obedience to the light thus given me I have found peace, and while I have been concerned to recommend my fellows to this light as a sufficient governing principle and leader, I have felt no disposition to lightly esteem or discard those revelations of the same light contained in the Scriptures, but have found the openings made upon my mind to coincide with and corroborate those records as far as I have progressed, and while there is much that I cannot reconcile in its literal rendering, I feel not to be concerned about it, but wait in patience until it shall please Him who is omnipresent, omniscient, and omnipotent to open it unto me.

I have thus written in relation to my spiritual experience and travail to show thee that I have reason to confide in the immediate teachings of the Divine Spirit, because I have found it to be a Savior indeed in the hour of need, and I can add my testimony that as its monitions are listened to and obeyed we shall know first of being restored from our former sins and then preserved in present and future hours of temptation.

I have ever regarded it as the peculiar trait in the character of the Blessed Jesus, and which constituted his spiritual food, that he implicitly obeyed every direction of His Father, and it is my firm belief that it is in this that we are called to be His followers and that these directions are as clearly manifested to us as they were to Him. Yet in consequence of our neglect or wilful disobedience He sends forth His instruments to sound the alarm to call us to a sense of our neglect, and to stir up the pure mind by way of remembrance that we, through obedience to His will, may become the children of God.

I cannot feel easy to close this without giving some reasons why I wish to avoid everything like a controversial spirit. I have long since become convinced that nothing was gained by mere disputation, and that we could not convince each other in relation to spiritual concerns; that there was but one Power that could afford sufficient evidence upon which to base a belief or to come to a judgment, and that while we might in love hold up our views for the consideration of others we must leave it to the direction of Infinite Wisdom to furnish the necessary evidence to convince; therefore I feel I have no business to assume the judgment seat to condemn my brethren because they see things differently from what I see them, but feel bound to accord to them the same sincerity I claim for myself and to endeavor to cultivate that disposition that breathes "peace on earth and good will to men," that will enable me "to love my enemies, to do good to those that hate me, to bless them that curse me and to pray for those who spitefully use and persecute me," that I may be found a child of my Father who art in heaven.

Under a feeling of love with which my spirit is clothed, and which flows forth to all men, wherever and however situated, I bid thee affectionately farewell and should be glad to hear from thee again if way opens, and remain, I trust in truth, thy friend,

JOHN J. CORNELL.

MENDON, Ninth month 19, 1859.

To C. R.:

Dear Friend.—Thine bearing date of Twenty-second of Seventh month last was duly received, and would have been answered ere this had I felt sufficient ability, when I had the time, but during my moments of leisure my mind was either occupied with some other duties or not drawn enough away from the cares of business to be enabled to write with profit either to myself or others.

I am glad thou hast found that the doctrines taught by Elias Hicks corroborate the impressions made upon thy own mind by the inspiring power of the Divine Spirit, for I believe that when we meet with those whom we have reason to believe are or have been devoted to the cause of truth and find that their experience runs parallel with our own we feel strengthened and encouraged to pursue that path which has hitherto been productive of peace to our own minds, though at the present moment objects that seem almost insurmountable lie in our way.

It is not strange that thou finds thyself in the mist, or that questions may arise in the mind thou canst not satisfactorily answer, or that things and views are presented which thou cannot reconcile with each other or comprehend their full bearing or significance, for such has been and still is the case with even the most highly gifted and deeply experienced.

I presume it needs no effort of mine to show thee that man is, by nature of his relationship to the Divinity, a finite creature and that his capacity for the acquirement of knowledge is necessarily limited, and inasmuch as there is but one great power that created all things, so only that power can be omniscient and hence man with the most gigantic power of intellect he may possess, comes very far short of that attribute of Deity. And then it follows as a consequence, this being his allotment, he will be continually meeting with that he cannot unfold or demonstrate and therefore cannot comprehend, and then if not wilfully blind he will discover how much he is dependent upon the Great Creator, and as he is disposed to profit by what he has already known and experienced, he will learn the necessity of waiting in patience with faith until that which is best for him to know will be unfolded at such time as it is best for him to receive it, so that, however diligently he may seek among the things of earth for

a solution of the difficulties under which he is laboring, it is only as he is afforded an evidence which he cannot controvert by the most subtle reasoning he can command (which evidence is furnished by the Most High) that he will find the obstacle to his progress removed and the cloud with which his mind has been shrouded to clear away. Therefore, while I feel at liberty to give thee such views as have been opened to my mind in relation to the queries thou hast proposed for me to answer, I would first advise a patient waiting and watching for the unfoldings of the light of truth upon thy own mind, and judging from my own experience, as far as thou art capacitated to bear them, the mysteries of the Kingdom of Heaven will be opened to thy understanding and thou wilt have the satisfaction of beholding one dark cloud after another roll away and thy pathway open up clearly before thee.

In regard to the subject of conscience, thou remarks, "Conscience is a matter of education." Now this is partly true, but not wholly so, as I understand it. That there is a conscience that is the result of education I readily admit, but I am also fully persuaded that there is a conscience which is founded on the knowledge received from the revealings of the Divine Spirit to that mind that has become willing to take up the cross to the promptings of the human will, and has advanced step by step in this path under submission to the laws thus revealed and thereby witnessed a new birth brought forth in the heart. That is, all the powers of the man become subservient to and directed by His revealed will, instead of being led alone by the reasoning powers of the human life, acting from the evidence furnished through the medium of the outward senses, it is governed by the light of His divine revelation, and hence walks by faith and not by outward sight. This is what I understand to be a regeneration or being born again, whereby we become new creatures, and our conscience is the result of what is thus revealed by the inner light, and not of the education we have received from our contact with our fellow-men. As it is common when we affirm anything to be the settled conviction of our minds to seek for some proof to demonstrate the truth of our position, I will take the liberty to make a reference to the history and experience of the Apostle Paul as furnishing a striking example of the truth to which I have alluded. We find from the Bible account that he was educated in the forms and rituals of the Mosaic or Jewish law, and that, too, by one of the most eminent men of the age, and so much was he bound up by the bias of his education that he could not tolerate anything which was opposed to his notions of religion, and he says he thought he was doing God service by persecuting the Christians, but while in the very act of such persecution, and on his way to carry out these ideas of his conscience which he had imbibed from his education, he was met with,

the operation of the revealing power of the inward light showed him clearly what he was engaged in and where he stood, and also whence came certain misgivings or uneasiness of mind which he described as "kicking against the pricks," and which was hard for him to withstand, so loth was he to give up his traditional ideas, and hence he became blind, not outwardly so, but spiritually; that is, all that he had learned of men became obscured and he could not see any way to go as respects his spiritual path, and while in this condition an instrument was made use of to convince him more fully that this Light which had revealed to him his true state was indeed from God, and then the eye of his mind was gradually opened at first to see things but dimly or out of their true proportion, and then as they really were, and as he was attentive and obedient to the further revealings of this Light he walked no more after the dictates of his educational conscience, but after the revelations of the Spirit of Truth as immediately made known to him in the secret of his own heart.

I might bring more testimony of a similar character of a later date which has come under my notice, but deem this sufficient to elucidate my views and to draw therefrom the conclusion that if we, in the exercise of our free agency, do not turn a deaf ear to the voice of the Inward Teacher, we will find that however we may be educated it will not justify us in the commission of an act which is radically wrong.

I believe that it is universally the case where we rely on the conscience we have received from our education or tradition in regard to matters of religion, we are apt to become bigoted and intolerant towards those who differ from us in opinion, but when we come to act from those higher conscientious principles, which are the result of obedience to the immediate revelation of the Divine will to men we discover that the Infinite Eternal and All-wise Jehovah is omnipresent, and hence all men are equally objects of his cognizance, and that we have no reason to believe that because He has revealed Himself to us, He has not also revealed Himself to another who may be placed in different circumstances from ourselves, or because we find His laws adapted to our state that they would also suit the conditions of another, and this brings me to the consideration of thy query, "Were our Pilgrim Fathers justified in whipping the Baptists and hanging the Quakers?"

If thou hast understood me thus far I think thou must see that my answer will be, "I think not." Though I would not by any means accuse them of wrong intentions, but from the position from which I view them they appear to have been in the condition of Paul while under the influence of his educational conscience. They, like him, had become so wedded to their traditions and were ready to condemn all as heretics who differed from them, and verily thought they were doing God service by ridding

their territory of them, but I cannot see as this would be accepted in the Divine sight as an excuse any more than in the case of Paul, and I fully believe that when the excitement under which these acts were committed had passed away, and they came to coolly reflect upon what they had done, they felt uneasy and lacked a justification in their own minds, but I would not by any means be understood that they had committed an unpardonable sin, but as they saw their condition and were really sorry for what they had done they were forgiven.

The question in relation to our mode of existence in a future state, and whether we enjoy the same conjugal relationship there as here, is one upon which we may form many conjectures and endeavor to satisfy the mind by the ideal we have created, but yet it must ever be shrouded in mystery while we remain here. I have found but little liberty to meditate much upon the subject, for when my mind is turned in that direction my spiritual ear is saluted with the language, "It is sufficient for thee to attend and be obedient to what is already revealed to thee, and to perform what is required of thee, resting in a faith that whatsoever situation is best for thee in another world (if thou art obedient in this) will be allotted thee." I may, however, remark that I am not without some views on this subject, and though I do not claim any particular revelation for them I will pen them for thee.

I have no idea that we shall enjoy the same conjugal relationship there as here, and I have come to this conclusion from my conviction, that the nearer the soul of man approaches that state of perfection to which the Blessed Jesus alluded when He uttered the language, "Be ye perfect as your Father in Heaven is perfect," by which I understand a fulfilling of the obligations resting upon us of whatsoever kind or nature, the more we approach to a likeness of the Divine mind. And I trust it will not require any elaborate argument to convince thee that in His dealings with His creature man He is entirely unselfish; that whatsoever we receive from His hand, He being the embodiment of goodness, is for our good, and not for any thing which will accrue to Himself, for as the Scripture language is, and which I fully believe, "He is replete and complete without us." Then as we become likened unto Him in our spiritual life so as to become fitted to enjoy a communion with Him throughout eternity, the soul becomes unselfish, and that love of which it is the partaker and which it receives from the fountain of Love God Himself flows forth to all the redeemed alike. Now is it not clear that the love which binds us in the conjugal relation is purely and necessarily selfish, we are unwilling and ought not to share it with any other, and this is necessary to the preservation of harmony and order among men, but with the perishing and passing away of these animal bodies, passes away the earthly affinities and there remains

only the affection for the spirit bound to ours by the ties immortal and derived from God.

If, dear friend, these reflections shall correspond with the evidence afforded thee by the Inward Light I trust thou may be encouraged thereby to persevere in following its directions, and if thou art not furnished with any such evidence I hope thou will not be discouraged, for I would that in thy search for a resting place among the professors of religion in the earth that thou be more attentive to what thou finds revealed in thy own heart, and then wherever thou may settle or whatever views seem right for thee to adopt I can bid thee sincerely and affectionately God speed, with desires that we may both be preserved, so that when done with things terrestrial we may join the angelic host around the throne of our God in the eternal world.

Truly thy friend,

JOHN J. CORNELL.

MENDON CENTRE, Eleventh month 22, 1859.

JOHN H. ANDREWS:

Much Esteemed Friend.—As quietly seated by our own fireside and the mind takes in a retrospective view of our late journey, I am reminded that some of those kind friends from whom we received so cordial a welcome would at least desire to know if we had been permitted to return to our home in safety, and believing that there has been some such desire on thy part, I have made thee the first upon whom to inflict my letters. We returned in safety last Fourth day and found our friends usually well and apparently glad to see us home and filling our accustomed posts of duty. Our visit has been one of deep instruction and encouragement to me, having notwithstanding the little value of my labors have yet found many who could give me the right hand of fellowship and were made sensible whence came the offering. O how oft while there, as well as since, has every feeling bowed in humble prostration before the throne of Jehovah in aspirations of thankfulness for the many unmerited favors which were so abundantly lavished upon me, surely have been my secret ejaculations "There is no sacrifice too great to be made that I may do all that He requires since He is pleased so amply to reward me therefor."

I do not know but that my experience differs from almost all others of whom I have had any knowledge, since I as yet have known but little of the severe sufferings they relate of having undergone before they were willing to give up. After the severe trial and proving season in which the path of duty was clearly opened to my vision, and I was clearly convinced first of the existence of a God then that He revealed Himself to

man, and then His will concerning man, and I was made to see that no secondary medium could reveal that will, it was opened to my understanding that if I would enjoy to the full the blessings designed for me I must be a willing as well as an obedient servant. That I must go and perform my Master's bidding when and where and how it pleased Him to send me, and that, as soon as I clearly understood what that mission was and not wait till the woe was pronounced upon me if I did not go, or in other words not wait till compelled to go for fear of His displeasure. This condition has appeared, and still does appear to me to be calculated to abridge much of the happiness which would result from a cheerful surrender and a willing obedience. We may, perhaps, both of us recall the days of our childhood and bring to recollection some incidents in our own experience, when under the care and control of our earthly parents, and remember how much more worthy we have felt of the smile or kind word bestowed when we had obeyed their directions willingly than when our obedience was given because we feared they would chastise us. I do not know why I am writing thus, for I had no thought of anything like this when I commenced, but thus my pen is inclined to run. It may be to bring to view something in which thy more mature age and experience may be led to counsel or reprove, if so I desire thou may be faithful.

I have been more strongly convinced than ever, during our late journey, that our only safe abiding place is in humility of heart, and that as we are careful to keep in this humble lowly state of mind we shall witness that our Heavenly Father will preserve us in every hour of danger, coming as we did (I say we, for my dear wife is indeed a companion to me in that spiritual travail and warfare in which it is my lot to be engaged, and one who has thus far been qualified to silently feel with me the stepping stones, and to be a helpmeet indeed in the highest sense of the term), young and inexperienced among so many highly gifted and deeply experienced, and feeling too a dread lest our offering might be despised, and then meeting that, if possible, more than cordial reception and everywhere greeted by words of encouragement, and feeling too all fear and dread removed, is it any wonder, when we look back over all this, that our hearts are filled with thankfulness, that we have been preserved from everything like an exaltation of the creature, and that tears of gratitude have coursed down our cheeks for so many favors.

Before leaving home I felt and heard the language, "Thou may have the liberty to go and meet thy friends in Darby and Philadelphia if thou wilt be faithful to do the work I shall give thee to do," but I little anticipated the feast which was spread before me, and I believe I can bear testimony to the truth that "Eye hath not seen, nor ear heard, neither hath it entered

into the heart of man to conceive of the things the Lord hath in store for them that love Him."

With desires that we may be remembered in much affection to those who may inquire after our welfare and particularly to thy wife and children, and to Joseph and Martha Dodgson, I remain thy sincerely attached young friend,

JOHN J. CORNELL.

A letter from thee is always gladly welcomed.

MENDON, Twelfth month 18, 1859.

G. AND E. H.:

Much Endeared Cousins.—It is what is called by the professed Christian world generally the Sabbath evening, and a Sabbath evening it is to me at this time, for I understand by the use of this term, that it denotes a season of rest to the soul and not any particular day or time, as one on which we voluntarily abstain from labor or care in relation to our temporal concerns, a day or time that may be found and observed alike by the devoted, thoughtful mind or by the scoffer at the invitation of the Holy Spirit, but a time wherein the soul feels after it has worn its armor and battled fiercely under the direction of the inwardly revealed will of God against the enemies of its own household or against those dispositions of the human heart which as they are given way to, incite it to rebel against the laws of God, but which when obeyed lead it to the attainment of the highest happiness it is capable of enjoying. I say I understand by the term Sabbath that after the soul has undergone this conflict it is permitted to enjoy a period of relaxation, and, as it were, bathe in the sweet stream of love, joy and peace, a state in which all fear is removed, save the fear of displeasing Jehovah, and thus be deprived of these blissful seasons of repose.

This, dear cousins, is the happy experience of the writer of this, while seated in our little sitting room, with no companion save her whom I have chosen and in whom I have found that near unity of spirit which surpasses all those feelings of affection which the world calls love, and enables us to tread not only the courts of care in temporal concerns unitedly but together walk in those beautiful halls of peace I have described as my view of the Sabbath of rest.

And here we may behold a lesson of the infinitude of the blessings and mercies our Gracious Creator bestows on those who through an obedience to His directions are permitted to enjoy this great attainment, that in this condition there is no desire to enjoy it selfishly, but there is begotten in the heart an earnest hope that every other human being might experience its benign effects, and thus while the mind beholds many still harrassed by

doubts and temptations, no feeling of superiority arises, but it is led to sympathize with and feel for those who are not brought under its cognizance. In short, love and nothing but love pervades the heart, and flows from it in a continual stream of thankfulness to the Eternal, the Infinite, with desires for the advancement of the whole human family.

Oh, dear cousins, you have taken as it were the first step in that great highway that leads to peace, a highway which the vulture's eye hath not seen, which I understand to be a simile representing the keen-eyed reasoning of man by which he undertakes to comprehend the laws of God and their adaptation to the human mind, a path in which the lion's whelp hath never trod, which represents the strong unsubdued will of man, which would prey upon and destroy those little impressions, by which the Divine Spirit leads His little children in their first setting out to obtain this great prize.

I desire that you may not take your rest here and think now, that you have made a public profession of the name of Christ, you are safe, and that all you have to do is to keep up the profession, for if you do, you will find it to be one of those false heavens which must pass away, but continue to seek at that fountain of knowledge (which first made you sensible that you stood in need of a power higher than your own in order that you might be saved), for further instruction so that you may be enabled to perform every duty and be preserved in every hour of temptation that you may so live in, yet aloof from the world, prepared to enter into an eternal blissful state when it shall please the All-wise Ruler to give forth the fiat, that time to you shall be no longer.

It seems right for me to pen some reflections upon what is unfolded to my understanding constitutes salvation by Christ.

I know it is the popular doctrine that, by the crucifixion of Jesus upon the cross, all those who believe in His name are to experience salvation. And I do not know but these are your views, if so do not judge me as seeking to condemn them, or as desiring to convert you to my faith, but as I sometimes feel called upon to pen these revelations which I have received, independent, as I believe, of any man or anything that has been written by men—be they prophets or apostles, I always feel to pen them for their candid consideration and if they are furnished an evidence that they are true they cannot do otherwise than believe them, but if no such evidence is furnished they cannot believe them, and must remain satisfied with the light they have, be it greater or less than mine. And it is in this feeling that I am led to write to you this evening upon these subjects of a religious nature.

Now I find in my spiritual travail that the first intimation that I have committed a wrong act is in my own heart, and not only when I have

committed it, but before its commission, there is an impression that what I am about to do is wrong, and if I heed the impression I am preserved from the commission of that which is thus shown me is wrong and hence, for that time, I am saved from the commission of sin. This I intend to be understood to apply to my temporal actions.

Then, as relates to my spiritual experience, although I cannot now give you a detailed account of my gradual progress for want of space as well as time, I may say I found a principle or impression which first withheld me from the commission of things all men agree to be wrong. Then, as I continued to attend to those impressions I found I could more easily (then than at first and that by them I was required to) leave off the indulgence of one thing after another that stood in my way as a hindrance to a sufficient humiliation wherein I could be taught of God, and this principle or impression of mind plainly showed me that if I did not yield up those things that were required I would disobey the laws of my God and then commit sin, and though doubts arose thickly to tempt me not to give up, yet as I attended to these impressions, I was preserved.

There came a season in which I was required to do something in a public manner, to give to others the benefit of my experience, and then came the reasoning nature, with many objections, yet there was ever before my mental vision the impression that if I withheld I should commit sin and thereby lose all I had gained. Thus, as I listened to them, I was preserved and have witnessed a growth until I can bear testimony of at times being permitted to enjoy a Sabbath of rest.

Now what think you were the nature of those impressions, and whence came they? And by what name shall we denominate them? For, in this brief description, you have the heads of what has made me what I am, and you have an account of that by which I profess to be actuated and the authority by which I believe I am endowed with a gift in the ministry. I call it the Spirit of God manifested in me, an offspring of Jehovah and hence a Son of God, and therefore the Christ, the true Savior, because I have found it to be a Savior in every hour of trial and temptation, a preserver indeed, and a power by which I have been led to drink at the inexhaustible fountain of love and if I am not deceived in this, what, I ask you to revolve in your own minds has the crucifixion of the body of Jesus, which was in all things governed by this spirit of God, by which a union of the human soul and this Divine Spirit were so effectually brought about as to enable him to overcome all temptation and hence never to sin, to do with a plan of salvation such as I have experienced thus far?

I have felt the liberty to pen these views for you to revolve and reflect upon (not to boast of my attainments, far, very far from it). And in your reflections I desire you to leave as much as you can the bias of your educa-

tion and ask yourselves the question, are they reasonable, and will such a plan of salvation insure to me peace in this state of being and unalloyed bliss in the world to come. I know you will feel that nothing but pure love has called forth so long an epistle upon such subjects.

In much love, your attached cousin,

JOHN J. CORNELL.

MENDON, First month 16, 1860.

I. B. W.:

Esteemed Friend.—I am aware that time has rapidly rolled away until months have passed since my pen has traced my thoughts and feelings for thy perusal, yet I can assure thee that thou art still oft remembered and the aspirations of my spirit are oft raised to the Great Controller for thy preservation and growth in the knowledge of the Heavenly Kingdom, and that thou with myself might be willing to follow our lowly Divine Leader wheresoever it may please Him to direct and guide, and to endure those baptizing seasons wherein we are made to feel with and for the erring, the neglectful, or the discouraged and disconsolate, that when called to administer unto them we may speak understandingly. Thus will we not only fill up the measure of the sufferings which were to come after, but will know of receiving a full and adequate reward in the satisfaction of feeling that we have been instruments of good in His holy hand towards our fellows.

I find that the portion of the service allotted me will not allow me much time to spend in idleness, and I sometimes fear my friends will deem me too active, too forward, too anxious, but when the mental vision is at times permitted to behold fields of labor in prospect and is accompanied with the assurance that I must fulfil the duties of the present hour, or I shall never be prepared to perform those which will hereafter be required, I dare not withhold lest I lose the inheritance of peace when done with time and my frail bark is launched on the boundless sea of eternity.

My dear wife and self have been on a journey to Philadelphia this fall. Ever since we were detained from attending that Yearly Meeting there has been a drawing towards that section which finally settled in a deep and earnest desire to attend Concord Quarterly Meeting held at Darby, and Philadelphia Quarterly held at Philadelphia. Finally we felt a liberty to go, though no special commission was given, but the language was "If thou wilt be faithful and do that which I require of thee while there thou may go," and although when I contemplated that I was going among many highly gifted ones a dread would steal over me lest I should appear to be out of my place, and hardly be able to perform the service demanded, yet

I trusted that, as heretofore, ability would be given me, and I should be enabled to do my work (if not to the satisfaction of man) at least to the approval of my God, and under this feeling we went and blessed, yes, forever blessed be His holy name, not only was the way made everywhere and ability given to stand undaunted before the assembled multitudes, but such was the cordiality with which we were received, such the expressions of unity and approbation, that I found it necessary to keep a close guard lest the creature might be exalted and I lose the crown at last. But, dear friend, we were enabled to return home bringing not only the sheaves of peace with us, but I trust I have been deeply instructed by the many interesting seasons it has been our lot to participate in.

Though they have their difficulties and a party spirit seems to pervade the minds of some, yet, when gathered with them in their solemn assemblies, I could feel that there was a large body of sincere worshippers whose hearts were bowed before the teacher in the inner temple, and who were there receiving instruction and ability to try the messages of His servants on whom they fell, like the gentle dew, moderately, though surely invigorating and strengthening them for their service for their God.

My heart oft overflows with thankfulness that, amid the struggles that have been going on in our Monthly Meeting, I am preserved undisturbed and can calmly survey the storms, trusting that when it shall please Him in whose cause we are engaged He will speak "Peace be still," and the unstable elements will obey Him.

Perhaps thou may think that I speak too much of myself and that I am therefore placing an undue value on my experience, but, dear friend, out of the abundance of the heart the mouth speaketh, so from those things my own hands have handled and those sweet words of life it has been my lot to receive, do I draw the material for my epistolary correspondence. I dare not indulge in sentiment drawn from the imagination in quoting or commenting upon the revelation made to others, be they ever so appropriate, for they are not my property, neither are they understood by me until they are opened to me by the same power that opened them to others. Thus am I led in my public testimonies (all outward testimonies of others are as a sealed fountain to me and faith in the immediate qualification and opening for the service required is all I have to depend upon), and I may add that thus far I have found this to be all sufficient and it has furnished me with plenty of food for reflection in my otherwise unoccupied moments, so that I have found the teacher within to be a safe counsellor, a warm and an abiding friend and an abundant rewarder. What more can I ask for in a spiritual life?

Thy attached friend and fellow laborer in the school of Christ,

JOHN J. CORNELL.

MENDON, First month 26, 1860.

To J. H. C.:

Beloved Uncle.—Could I travel over the intervening distance that separates us as quickly and as easily as fond affection sends her winged messengers of thought, oft would I form one of the social circle in your hospitable home and as often interchange those deep heartfelt feelings which bind us together with more than a common bond of relationship, yet as such privileges though often wished for are seldom permitted to be realized I must content myself by occasionally committing to paper messengers the duty of conveying the impressions of the mind and the flowings of love.

Very often, as the earnest desires which cover my spirit for the advancement of the Father's kingdom flow out towards my brethren and sisters who are making the same profession as myself, have I desired that your little band might become more and more united in that heavenly fellow feeling under which you could suffer long and bear patiently with one another's weaknesses, and thus be prepared when one had faltered a little through unwatchfulness or had been overcome in an unguarded moment, through the power granted by the Holy One of Israel to overlook the error and extend the hand of assistance by the kind word, the pleasant smile, or the unuttered flowing of the Heavenly Father's love in desires for their restoration, remembering that we too are weak and liable to fall, and that it is only by the merciful interposition of a gracious God that we have thus far been preserved.

Ah, saith my soul, what a state to be longed for, to feel that all of the selfish, harsh judging spirit is brought into silence under the teachings of that pure Spirit which woos over man for his benefit alone in order to requite him with that pure unalloyed happiness he is capable of attaining, and what a satisfaction it is to that heart which knows and realizes such a state that no scorn of a brother, no enmity of his, no rejection of those pure overtures can (while the eye is kept single to the instructions of the Divine Leader) interrupt this holy flow of love nor prevent the secret aspiration from ascending to the throne of grace on their behalf.

And how much better it is, what purer delight is felt, what sweeter happiness is experienced, while dwelling under this state of mind, than is the lot of that soul which pursues a contrary course, in whose secret feelings no forgiveness springs, though deeply injured, no generous impulses are known, when a brother is overtaken in a fault, who feels that those whom it regards as out of the way must make the first overtures towards a reconciliation.

Where would the best of us be did the All-wise Creator deal thus with us when we had transgressed His laws? Did He leave us without extending the drawing cords of His love to open unto us our real condition and point

out to us the path from whence we had strayed and to which we should return, and can we not endeavor to become like unto Him. Yes, we must if we expect to partake of those ineffable joys awarded to the faithful in this life and to the saints or spirits of the just made perfect through obedience.

As I understand it, the whole scope, the whole groundwork of the religion of Christ, is to restore the wanderer, to comfort the afflicted, and to preserve the faithful in a state of unselfish love towards all of God's creation. It is the deep yearning of my spirit that I may attain to a full enjoyment of this condition, for when its beauties, its realities, and its joys are opened to my spiritual vision, the contentions of the human will, the love for the emoluments of earth, the grasping of self, the judgment founded on selfish principles, all sink into insignificance, and I feel ready to go and proclaim the glad tidings of this pure gospel which mine eyes hath seen and of whose joys I have in some measure been permitted to partake, and when I meet with a mind similarly situated a unity of spirit is felt that words are inadequate to portray. O, then, dear uncle, shall it not continue to be, as I believe it has been, the deepest concern of our hearts to press forward with alacrity of heart under the leading of the witness within, in that path which leads to so glorious a condition, so that we can truly bear, our testimony by our example that the Lord is indeed good.

In much affection for thyself and Aunt R., I remain thy affectionately attached nephew,

JOHN J. CORNELL.

MENDON, Second month 15. 1860.

E. NEWPORT:

Much Esteemed Friend.—I am reminded by looking into the Friends' Almanac that your Quarterly Meeting occurred last week and hence that three months have elapsed since we parted with thee at thy own door, and I may remark that during most of that time I have been looking for a missive from thee, as I think Judith understood thee at the meeting house it was on thy mind to write soon, and, although no missive has been received, I remember that I have already written thee two that are unanswered, yet so vividly has thou been brought before me for the past few days that I have felt a liberty to again intrude my communication upon thy notice.

I look back upon our short visit among you as one of the most interesting and instructive eras of my life. Coming among you, as I thought, and am now fully convinced, in the liberty of the Truth, yet with that liberty granted on condition of my faithfulness to what was opened as my duty while among you, in finding a way so readily made for me, and having the evidence that though my labors were in themselves but small, those

among whom I mingled were willing to acknowledge them as truth, while the sweet peace which filled the heart after each offering amply rewarded me. Yet the unexpected manifestation of affectionate regard, the expression of unity, and the cordiality of the welcome, furnishes me with food for reflection, and a thankfulness of heart, that amid all these that tend to exalt and raise, the creature was kept down, and I was enabled to dwell in an humble, trusting and confiding state of mind.

There are seasons when the very heavens, as it were, seem to be opened to my vision, when the deep mysteries of the kingdom seem clear, and the contrast which I see between the pure openings and revelations of the Spirit and that hearsay evidence on which mankind seem to be relying for spiritual instruction, convinces me of how little account all such evidence really is in promoting our growth in those things which are essentially requisite to the salvation of the immortal soul, and as I see at this time the situation of those minds who, while acknowledging a belief in immediate revelation, are so much bound up in the traditions of the fathers as to judge all by the standard they have formed from those traditions, I long to open to them the contrast as it is presented to me that they might also behold the glorious condition of that mind that has learned to follow the light of immediate inspiration, and thereby knows of a guide to its growth and experience in those things of which the fathers have testified, to be verified by the revelations made to it and can therefore add its testimony to its truth, but the time seems not yet. Why, I know not, unless there be danger of my not keeping sufficiently humble, and hence might be led to rely too much on myself or my former attainments instead of upon the revelations needed at the time the duty is required.

If this be the case I most truly desire that I may be patient under all the dispensations of my Heavenly Father, so that I may be fully prepared for the work He hath for me to do.

The controversies, the divisions, the storms and wordy tempests that have so often spread their devastating effects over our Society, as I see it, may very often be traced to this disposition to form a standard of soundness or unsoundness from the attainments of others, and shall I go too far in saying that this is a fruitful source of bigotry and intolerance, because the mind that solely by faith in the revelations of the Great Supreme is constantly reminded by the ever advancing visions which are opened to it, of how little are its attainments and the vastness of the wisdom of Jehovah, and that to condemn the light given to another because its own light does not reveal the same to it, would be to call in question the omniscience, omnipotence and omnipresence of Deity, and hence it is often the earnest desire of my heart to be preserved from this state of judging, and to be ever found with my spirit covered with the mantle of true charity.

I do not know why I have thus expressed myself upon these subjects. It seems to me I would have done the same had we been gathered in the social circle, for while I am writing I feel as though thou wert present with me.

I remain thy deeply attached young friend and fellow laborer in the work of the Lord,

JOHN J. CORNELL.

MENDON, Second month 29, 1860.

TO J. AND M. D.:

Esteemed Friends.—Often since our short but interesting (to me) acquaintance have you been the companions of my thought in my meditations, and especially so to-day, and I have this evening felt the freedom to attempt to open a correspondence with you, trusting that while I may pen the feelings and sentiments of my inexperienced mind, should you find anything that savors not of the right spirit, or which indicates a wandering from the true fold, you will freely and frankly convey to me your impressions and impart such counsel as the occasion may seem to demand.

It has been for some years the uppermost desire of my heart to be found always in the path of obedience to the immediately manifested will of my Heavenly Father, and in endeavoring thus to live and walk I find myself often brought into contact with many traditions of the fathers, and often led in a manner so contrary to the teachings received in my early childhood, that I am inclined to query "Am I not going astray?" and yet I can find peace only by giving up to receive such openings as truth has revealed to me. I find that when I seek for instruction from that which has been revealed to others, and which I have not known to be truth from my own experience, I am plunged into a labyrinth of doubt and clouded in darkness, and then am obliged to return and sit patiently as at the feet of the Divine Master and simply be content with that which He is pleased to unfold, and cease to be seeking after knowledge from other sources, thus learning the necessity of an humble watchfulness and dependence, and yet as I am thus taught I find many things recorded in the Scriptures and writings of Friends to be opened in their spiritual application, and when these corroborating evidences are granted me I am encouraged to simply mind the light shining in my own heart and am induced to believe that all that is necessary for me to know either as regards my own path of duty or to hand forth to others will be unfolded as I am prepared to receive it or when required to communicate to my fellow travellers Zionward.

I have viewed with sorrow the contentious spirit which from time to time has made its appearance within the borders of our highly professing

Society, a spirit which after forming standards of soundness of faith from the attainments of their predecessors in the truth, and while content to dwell here, judge all who do not come up to or who may go beyond their standard as being out of the truth, and not worthy of their fellowship. I have been an eye-witness to the devastation such a spirit makes among a people acknowledging a belief in the immediate teaching of the Divine mind, and it has appeared to me these effects are caused by a departure from this lowly teachable condition of humbly and patiently waiting for instruction from Him in whom is all knowledge and who alone can fit and qualify for every good word and work, and suffering the mind to take sides for or against individuals who have advanced or may be advancing views differing from those held by us.

For myself I find it to be my safest path, first to inquire, does an individual acknowledge a dependence on the immediately revealed will of God, then are they while claiming to act from such revelations concerned to deal uprightly with their fellow men under all the varied circumstances in which they are called to act, and thereby furnishing an evidence that they are unselfishly seeking the best interests of the human family. When I can trace in the lives of such, motives like these, when I can feel that a pure unselfish love flows forth from them to the human family, I am not alarmed if some sentiments I am not prepared to adopt drops from them occasionally. I am not bound to receive anything as truth which I have no evidence to be such, and if others have received evidence differing from mine why should I call it in question?

So diversified is the condition of mankind, so different are the degrees of experience and varied the talents, that it seems to me to call for a continual exercise of the spirit of toleration, and the farther I advance in my spiritual progress the more I am permitted to realize the holding communion with the Father of Spirits, the more I am convinced of the necessity of looking on the different views and actions of my fellows with a charitable eye, for I find that I have been permitted to think a course of action was right and have pursued it without compunction when at the present time I would not be allowed to follow it, and I now see that previously I would not have been able to understand that which has since been opened to me, and that I was permitted thus to go that I might be the more thoroughly humbled, and be enabled to know that the Infinite Eternal Ruler adapts His laws to the condition of His creatures and arranges His dispensations so as to produce the desired result of an implicit dependence upon Him, and as a consequent experience arising therefrom to feel that all are under the care and supervision of the same Lawgiver, and that as each attends to His requirings all will realize the sweet reward of unalloyed peace for their faithfulness. When the mind is permitted to feel this

happifying effect from a dedication and obedience to the Heavenly Visitant, how insignificant becomes all sectarian barriers. The whole heart is filled with love, every aspiration is breathed forth for the unity of the brotherhood of man in serving his Creator and acknowledging His superintending care.

Our visit among you last fall will, I believe, ever hold a place in the memory as one affording deep lessons of instruction and encouragement to me. The evidence afforded me while gathered with you in your large assemblies that though you are abundantly blessed with devoted servants who are called vocally to proclaim the acceptable year of the Lord, yet there were very many silent worshippers whose minds were centered home to the gift in themselves, and hence were prepared to be strengthened by the labors of the instrument. It is to these as well as to the instrumentalities that I look for the advancement of our principles, showing by the purity of their lives that they have been listening to the voice of God within them.

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In much love for you, in which my dear companion joins me, I am your attached young friend,

JOHN J. CORNELL.

MENDON, Third month 19, 1860.

TO G. AND E. H.:

Much Esteemed Cousins.—Your last communication was duly received and most cordially welcomed both for the language of affection it manifested and the humility of heart and spirit of charity and toleration with which its sentiments were clothed, and, in replying thereto, while I may, in endeavoring to express the views which have arisen before my mental vision and the aspect some of those things alluded to by you bear to me from the position in which I am placed, speak plainly, I hope to be preserved from everything like a controversial spirit, for, dear cousins, so thoroughly and truly am I convinced that no good will result from the indulgence of such a spirit that the moment I discover anything like it, either in myself or others, I shall endeavor to withhold any expressions, either verbal or written, that will feed it. Therefore while we honestly differ in sentiment and views concerning our religious obligations, I feel while we express those views in humility and love without anxiety on our part to convert or convince that no harm will arise therefrom, but on the contrary we may be mutually interested and instructed.

I am fully aware that impressions made upon the mind in early life are usually lasting, and particularly so if they be of a religious character. And so firmly do they fasten themselves in the mind that when we have received

sufficient light to discover that some of them may be erroneous it is very difficult to lay them aside to embrace new truths, and we are too often prone (instead of investigating that which is presented to us, by the light shining in our own hearts to make these impressions the standpoint from and by which) to judge of all that is presented for our consideration. Such at least has been my experience, and while thus bringing everything to the test of what had been taught me in early childhood and reverencing men whom I thought were fathers in the Church of Christ, I neglected the teachings of the Great Teacher within me, and it well-nigh proved my spiritual ruin, and as I emerged from the state of doubt and darkness into which this led me I was compelled to look only in my own heart, when all things pertaining to earth were stilled, for instruction in Divine things, I was comforted because when I look elsewhere my path is quickly shrouded in darkness.

I then found, and now find, that when thus instructed many things which I before imperfectly understood are made clear and plain, and that my heart is filled with love for the whole human family, that everything pertaining to intolerance and uncharitableness is eradicated, and I am led to see that our Heavenly Father adapts His laws to the conditions of every mind He has called into existence, and I now too, see clearly that had I followed the tendency of my early teachings, though I fully believe those who taught them to me were carrying out their honest convictions, I should have become narrow and intolerant in my views and been merely a formal professor of the name of Christ, without being a participant with and a possessor of His Spirit.

It is no part of my religious work to pull down the structures of others in order to rear one of my own upon its ruins, but simply to set before men such truths as have been opened to me and then to feel that if by this means through the assistance of the power of the Eternal Infinite One I can convince them they are truths, I shall overcome their prejudices and secure their affection and it is with such feelings as these that I propose to consider and reply to some of the remarks in your last epistle.

I discover that like most professors of the Christian religion you consider the Bible the Word of God, and the authority for the truth of that religion and the rule by which you are to be governed and to shape your course through life, and this necessarily involves the conclusion that immediate inspiration ceased with the apostles writings.

This, dear E., has been taught from childhood and I can readily believe it was the honest convictions of your dear mother, yet, dear cousins, I am not able so to see it, and as I am convinced from my own experience that a settling into such a state of dependence detracts much from the happiness

we are capable of enjoying, I feel to lay before you such conclusions as are sealed upon my understanding in relation to that Blessed Book.

I believe it to be a record of the experience of and revelations made to those good men who penned them, and that when we have arrived at a corresponding degree of experience we will find them to be a corroborating evidence showing unto us that the same duties have been required of others, and the same principles revealed to them, and they will confirm our experience and encourage us to persevere in obedience to the laws of God.

Now in regard to its being a rule for our government, let me query with you a little and let your experience thus far answer: When you are about to do an act do you go to the Bible and turn over its pages to see whether it will be right or not? Are there not many occasions occurring when that book is not by you, or when you have no time to examine it, and yet you are obliged to make your choice of action, and under such circumstances, have not your minds been impressed that one course would be right, and the other wrong, and when you have made your decision, if right, you have found a peaceful mind, if wrong, an uneasiness, a wishing you had not done it has been the consequence? Did not these feelings immediately follow the act? Did you have to go to the Bible to know whether you had done right or wrong? If not, then certainly you must have had some other guide, and that was a principle and power that would direct you and which is ever present with you, which I think, it needs no demonstration to prove, cannot be the Scriptures.

Therefore my reason for presenting this to you is simply to invite you to a closer acquaintance with this inward teacher which, as you are obedient and attentive to, you will find to teach you as never man taught and will gradually lead you on until you will acknowledge it is the Christ, the Light that enlightens your understandings and your true Savior. And why, because as you give heed to its warnings when about to do any act, when you follow the course you are impressed with, you will find it has enabled you to resist temptation and consequently saved you from sin.

For these reasons I place this inward monitor which I call the Christ, the Savior of mankind, to be the first great teacher, and then I fully believe as we are faithful to learn the lessons He requires of us we shall the more clearly understand the truths contained in the Bible, for we shall be enabled to read them under the influence and by the assistance of that power by which they were written, and will thereby be introduced into a higher sphere of happiness because we are holding immediate communion with our Beneficent Father, imbibing His truths directly from Him instead of receiving them second-handed.

Methinks I hear the mental query as you peruse this: if that constitutes a Savior what kind of a view have I in relation to Jesus Christ when He appeared among the Jews eighteen hundred years ago. Be not startled when I tell you I by no means believe that outward body that appeared among men to be the Savior. That body was human and was tempted in all points as we are else He could not have been a perfect example to us, but the spirit by which that body was governed, the power which enabled Him to do these mighty works, which abilitated Him to guard against every inroad of the tempter and by which He was preserved from ever committing any sin, that spirit, that power, was the Savior, which was the same that was before the world was, and even with the Father when He called order out of chaos and created this beautiful world, and it is this spirit which taught, guided, and saved Him that still teaches, guides and saves man, and this spirit I believe to be that word which John declared was with God and was God.

Then by full implicit obedience that prepared body called Jesus was enabled to bear testimony that it was possible for man to be saved by the law put in the heart and imprinted in the inward part, and by this means He fulfilled the outward Mosaic law by rooting out every evil propensity from the heart, resisting temptation in all its forms.

And here, dear cousins, I fully believe is figured forth the invitation that is held out to us now to become followers of the Blessed Jesus, obeying the Christ within us. If this view be correct we are brought to the conclusion that the death of that prepared body on the cross was no atonement for our sins, and this brings me to the consideration of what constitutes the true atonement.

I understand it to be simply this, that each individual, whenever he disobeys the known law of his God, commits sin and thereby becomes alienated from a communion with Him and as a consequence is unhappy, and in order to again enjoy that communion and obtain peace of mind there must be a sincere heartfelt repentance, and when he thus becomes willing to acknowledge his error and seek for forgiveness he will find his sins atoned for and be received again into a feeling of unity with God and His devoted servants. Does not your experience confirm this? When the consciousness that you were not fulfilling the great design for which you were endowed with an existence first dawned upon you and desires were begotten that you might be released from the thralldom of vice, was not your first act one of repentance? Did you not, on the bended knee of your soul (figuratively speaking), raise your secret as well as vocal aspirations for strength and assistance to do the will of your God, and did you not entreat Him to remember your sins no more. And when you were thus humbled and became willing to take up the cross in the gratification and indulgence

of those things you had been in the practice of and which you clearly saw to be wrong, did not your souls bathe, as it were, in a river of joy and peace? Yes; you could sing the song of "Hosanna to the Lord in the Highest, on earth peace and good will to men" as on the banks of deliverance. Was not this simply because you found your sins atoned for and erased from the book of life, not because Jesus had been crucified, but because you had repented of them, and resolved if the Lord would strengthen you you would hereafter endeavor to serve Him.

I find that in endeavoring to relieve my mind this has become a very long epistle, but if I have given you some food for thought or have opened new truths for your reception I trust you will not be wearied in its perusal. All I desire is that you may weigh seriously and well the views advanced, and if there be any evidence in your hearts corresponding therewith, embrace them, if not, reject them. Let it be as it may you will ever find the same affectionate spirit to flow towards you from the writer, the same aspirations of thankfulness to ascend to the Father of all our mercies that you may be seeking to serve Him, and the same sincere desires that we may be equally faithful to the LIGHT given us, that we may at last join the innumerable company of purified spirits around the throne of our God.

Your much attached cousin,

JOHN J. CORNELL.

MENDON, Fourth month 16, 1861.

To J. H. A.:

Beloved Friend.—Thy truly acceptable epistle was duly received and was a source of deep satisfaction in that thou art so far recovered as to be able, though with some difficulty, to resume our correspondence, for could thee have beheld the warm smile that lighted up the faces of my household on the announcement of a letter from thee, and have felt the responsive beatings of my own heart at such an event, thou would not think strange that we desire to hear from thee more often.

An epistolary correspondence, when carried on between kindred sympathizing spirits in which they communicate to each other as ability is afforded the promptings and revelations of the Spirit of Truth, in relation to those things which contribute to the full development of man's best and truest interest, becomes not only a source of momentary satisfaction, but is conducive to provoke one another to good works, and how much superior, how much more to be desired is that state of mind that can thus impart of what it has received with the view to aid and assist and encourage than that spirit which feels to condemn all which does not agree with the opinions it has formed from the evidence it has received.

The older I grow the more my observation of men, their nature and their actions becomes extended, the more am I convinced that whenever we assume the seat of judgment over our brethren in regard to their religious opinions, and from the judgment thus formed proceed to pen sentences either of confirmation or condemnation, we are departing from that state of charity which must characterize the true followers of the Lamb of God, which takes away the sins of the world by warning us of the approach of temptation, and abilitating us as we are obedient to His counsels to resist it and hence keep us from sin. And in proportion as we depart from the condition of true love and charity so do we impede and obstruct our own progress and sphere of usefulness in the world.

It seems to me that man was designed in working out his own salvation from sin to be a help, an assistant and encourager to his fellows in attaining the same desired end, and where this design is carried out there we find such hearts cemented together in the indissoluble bond of Divine unselfish, unadulterated love, and each has confidence in the other, and is prepared to accept counsel, yea, even rebuke and reproof and become willing to profit by it. And though the reproof may be trying to human nature to bear, it being given under the pure spirit of love, it will be received in the same spirit because he to whom it is given will feel there must have been a sufficient cause or it would not have been given, and thus these will be mutually strengthened together.

Hence I am brought to the conclusion that in order to reclaim an erring brother who has wandered from what appears to us to be right and bring him back, we must first gain his confidence, he must feel that love and love only is the motive from which we act. When this is secured he will listen to us and we may become an instrument of good to him, but if we approach him with harsh and condemnatory language, claiming to be more holy and hence qualified to instruct or to rebuke, we arouse the selfish nature within him and he at once repels us, and happy will it be for us if he does not retaliate and retort and thus tempt us to reply until we too sink into an error as deep as his.

When I have beheld this spirit within the borders of our own dearly loved Society my spirit has mourned, and as I have surveyed the devastation it is making and has made here, I have desired that we might individually know of returning to first principles, to the day of our first experience, when our hearts were tender, and we felt the inflowings of Divine love to pervade them and flow forth towards all the human family, and it seems to me that we can only so gain the confidence of our fellowmen by, a close attention to the directions of the immediately revealed will of God and by walking before men in obedience thereto. Then as that pure principle of Divine goodness is manifested to men, for wholly unselfish ends so as

we become likened unto its nature we act towards our fellowmen from the same unselfish motive and it will not be long before, the world will discover the principles from which we act and at least indirectly acknowledge our influence.

I have not written the above views because I think I have fully attained or because I think them peculiarly applicable to thee, but as they were before me since I took the pen, perhaps for the purpose that thou may see the tendency of the openings made upon my mind and the path that seems to be laid out for me to tread in if obedient and sufficiently humble. I feel no disposition to boast but to ascribe all I am of the Christian to the love and mercy of my Heavenly Father.

From thy truly attached friend,

JOHN J. CORNELL.

MENDON, Fourth month 30, 1861.

To C. E. L.:

Dear Friend.—Under a feeling of my own inability in and of myself to write anything that shall instruct one whose heart has been touched by the day spring from on high, and thus permitted to have a glimpse of the brightness and beauty of Heaven's Almighty Sovereign, I have felt drawn to express what may open, as a reply to thy last deeply interesting letter.

We as human beings often love to listen to words of burning eloquence as they fall from the lips of the gifted and talented, and when a more intimate acquaintance with these reveals a purity of life, a depth of devotion, they become entwined with our heart's best affections. So also when I find a young maid stepping out from the vanities and allurements which belong to this lower world and openly acknowledging the teachings of the Eternal, the Infinite, as immediately revealed in the secret chambers of the heart when all is brought into a holy calm and quiet, not only by words but by those unselfish actions which show the interest it feels for the best good of all with whom it comes in contact, I am irresistibly led and drawn towards it and love to watch its unfoldings under the Divine hand, and as I have learned by my own experience in the early days of my espousal that kindred tie that binds those spirits who are endeavoring to faithfully fill their allotted place in the service of their God, even though there may be a wide difference in their experience and progress in a religious growth, often leads to the encouragement of each. The older and more experienced, in that they feel that when their days work is done the testimonies of truth have yet a resting place in the minds of the vigorous and active, and the younger and less experienced, in that though surrounded by trials and difficulties, yet as their elders, have passed through similar situations and witnessed the blessing of preservation, they too may indulge a hope of

knowing the same fulfilled in their experience, so here we may see that we are fitted, when we keep our proper places, to be mutual helpers of each other, and instruments in provoking one another unto good works.

The earnest breathing of my spirit for thee is, that as thou has now been made willing to give up to serve thy God in the morning of thy days, thou may continue to faithfully attend to the openings that are from time to time manifested to thee, and that thou watch carefully against the temptations to take thy flight as it were in the wintry season or on the Sabbath day, by which I would be understood to refer to the condition of the mind which is beautifully represented by the above figurative expression.

Thou will find, in thy progression in the spiritual path, seasons wherein thy Heavenly Father will for a time veil His countenance from thee and thou wilt be left to thyself, a state to prove thy integrity and confidence in Him, and here thou will feel as though all thou had experienced had been of little avail, and doubts will arise in thy heart, and temptations will be presented to lure thee back into the enjoyments of earth for relief. This is truly a wintry season, one in that which, we most delight in, seems stripped and bare of all that can gladden, and as it were hidden under a cold mantle. Here then, dear friend, is a place in thy Heavenward journey where thou must set a double watch, for if thou give out here it will cost thee much suffering to return again.

But if watchful here, thou will find in the Lord's own time He will come again with greater light than before, and thy heart will leap as it were for joy in that thou has again found the beloved in whom thy soul is well pleased, and in this season of abounding thou will feel that no cross will be too hard to bear, no sacrifice too great if thou can only continue to live in the enjoyment of His holy communion.

Then will come a season, wherein after days of faithful labor, thou will be permitted to enjoy a time of rest and quiet. This thou will realize to be a true Sabbath day and herein lies a danger that we forget the kindness and mercy of our God in the past moments of trial, and ascribe our present condition to our own attainments by our own unassisted powers, or we may think we have attained to a high standard or place in religious experience and indulge the thought that we are more holy than those who do not see as we do and hence lapse into a self-righteous state. a state when once settled in seems to be almost if not quite the hardest to reach or overcome of any in which the human mind is liable to fall.

Ah, dear one, may thou profit by these suggestions and set, as I before remarked, a double watch when these situations are experienced, for they will assuredly meet thee, and if thou can be preserved through them thy reward will be exceedingly great.

I write not as having fully attained, but as one who has known of what

he writes and who has felt the consequences of, thus taking flight, and as it is for the purpose of warning his fellows of the hidden rock on which his vessel was well-nigh wrecked that the mariner sets a light or buoy, so do I, dear friend, thus give thee a warning that thy bark may reach the desired port and haven of unalloyed, unending peace, thus pen what I have experienced, not boastingly, but under an abiding sense of my unworthiness and that all I am and all I have that pertains to my spiritual well being is from the mercy and goodness of my God.

My dear Judith joins me in much love, and I remain thy attached friend,

JOHN J. CORNELL.

MENDON, Fifth month 5, 1861.

To M. D.:

Much Esteemed Friend.—It is not for a want of continued interest for thee, or that I have not often mentally visited you in your own home, that I have so long delayed answering thy last very acceptable epistle but one thing after another has occasioned delay after delay until the present morning.

It is First day morning and a very clear, beautiful one, although here vegetation is backward, yet the serene, placid sky, the joyous caroling of the feathered songsters, shows that the summer is approaching and that the same beneficent parent still orders and directs His creation, and arranges all for the happiness of man were he disposed to live in obedience to His laws.

As these reflections come to the mind how strong doth the contrast appear, when in mental vision we survey the enormous preparations that are being made to destroy the lives and property of our fellow-men in our own loved country. Verily the kind, the loving, feeling Christian heart almost sickens at the thought that with all our boasted advancement, with our missionaries in almost every clime teaching the contents of the Bible to the (so-called) benighted heathen, and yet we as a nation have yet to learn to fulfill the two great commandments, to first love the Lord with all thy mind, soul and strength, and then our neighbor as ourselves, for was this the experience of all who professed to be Christian it does appear to me that none of these would be found in warlike array. And yet when we remember that the great mass of professors do not fully recognize that the immediate inspiration and revealing power of God exists in the present day, and hence voluntarily close the door through which they might become acquainted with Him, so as to feel His love in truth, for it appears to me that we cannot truly love a being we do not know by an intimate personal acquaintance, although we may be pre-

possessed towards Him by the testimony of those who have experimentally known Him, and thus be the better prepared to allow our hearts to flow out in love when brought into a nearer acquaintance before we can bestow our affection understandingly. When I take this view of the subject it does not seem so strange to me that while mankind is willing to be taught by learned men, who in turn teach that the Great Allwise Jehovah is a being of like passions with man, that He is capable of being angry and that He must be appeased, that He controls and directs the movements of one of the contending armies, that it is by His direction that human beings are slaughtered by thousands and their souls, while filled with passion and desire for revenge, are thus sent before Him for judgment, but oh, when the heart has, by an obedience to the inshining of the light of truth, known of an advancement, as it were, step by step in the knowledge of Heaven's Eternal King and His attributes, when it has found that everything within it which is opposed to the pure principle of love, when it comes through an obedience to this divine principle to love its enemies, to do good to those that hate it, to pray for those who despitefully use and persecute it, when it finds that every motive like a retaliation brings a cloud between it and the sun of righteousness, how such a mind sorrows when placed amid scenes of mortal conflict, when each day's reports bring tidings of still more extensive preparations for war or that more souls have been hurried to eternity unprepared to enjoy its blissful abodes.

I look forward to our annual gathering as a season of deep exercise, and if my feelings do not deceive me the dedicated faithful servants will have to wade through deep suffering on account of the lack of faithfulness on the part of our members in keeping clear of the entangling alliances with those professors who are relying on external means, expecting thereby to witness salvation.

It is with a thankful heart that, while I survey the conflicts going on around me, I can feel that neither my voice or my hand has contributed to bring about this state of things, and if it be my lot to go down into suffering with the suffering and be baptized into feeling with those who are in trouble and sorrow of heart, or to be stripped of worldly possessions on account of my testimony for peace and love, I have an unshaken confidence that my God will not require of me more than I shall be abilitated to perform or undergo, and thus I will endeavor to abide in patience whatever bonds and afflictions await me.

I am affectionately thy attached friend,

JOHN J. CORNELL.

MENDON, Fifth month 10, 1861.

To G. & E. H.:

Beloved Cousins.—My mind has so often been turned towards you during the past few days, and being driven from my farm work by the rain I thought I would employ the time in addressing you through the medium of the pen, and thereby acknowledge the reception of your acceptable epistle conveying to us that, though you had been rather dilatory in keeping up your share of our correspondence, you still held us in remembrance and near affection.

When distance divides those whose hearts are bound together with the chain of true affection a frequent interchange of thought and feeling serves to keep that chain bright and strong, but if no manifested love wings its flight to those absent ones, its links, as it were, will rust and grow weaker.

It may not be inaptly remarked that our thoughts are often^{*} shaped from the events which are passing around us and the position and frame of mind in which we view them, or at least that must be a strange temperament which can view a land in commotion and not bestow a thought thereon. And amid the excitement that now overspreads our country while the tocsin of war is sounding and contending armies are gathering and preparing for a deadly conflict, I view the scene in mental vision with deep, heartfelt sorrow. When I read the exciting, thrilling call to arms from political editors I do not wonder, but when I find men who are standing high among their fellows as professed ministers of the gospel of Christ, delivering discourses encouraging their congregations to buckle on the armor, shoulder the death-dealing gun, to unsheath the sword and go forth to destroy the lives of those even with whom they are making a common profession of serving the same God, my heart is filled with sorrow at their blindness and the blindness of the people, and I feel to present to you for your candid consideration some views on this subject and which seem to me to be more consistent with the mission of Jesus.

We are professing to be Christians. This nation is called a Christian nation. Now the first consideration for us is, What is a Christian? To which the general answer would be, a follower of Christ. A follower of Christ in what? Why, to my mind, as I understand the obligations resting upon me in that direction, I am to follow Him in that course of life by which He was preserved from the commission of sin; and this, I find, according to my apprehension, consisted in obeying, carrying out and fulfilling the law and directions of His Father in all things and under all circumstances.

Well then, if this view be correct, let us trace, as He laid down in His daily walk and in the precepts which are recorded as having been delivered by Him, and see if in the whole that has come down to us if there be a single sentence or a single action from which we may draw the conclusion that it would be right under any situation or provocation for one who is really a Christian to take the life of another fellow-man. It was a precept given by Him in the Sermon on the Mount, referring to the Mosaic command, "Ye have heard it said, an eye for an eye and a tooth for a tooth, but I say unto you resist not evil, but overcome evil with good. Love your enemies. Do good to them that hate you, bless them that curse you and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in Heaven." Then mark still further how He bears His testimony against everything like retaliation, when He says: "If thine enemy smite thee on the one cheek turn to him the other also, if he sue thee at the law and take away thy coat give him thy cloak also." And still farther, "When thou bringest thy gift to the altar," or as I understand it, when thou comest into the presence of God to worship Him, and thou rememberest that thy brother has aught against thee, leave there thy gift, first go and be reconciled to thy brother and then come and offer thy gift.

We see here that no worship from us will be acceptable in the divine sight while we cherish the least feeling of bitterness against a brother or a sister, and then still further, "If ye love them that love you what reward have ye, do not publicans and sinners the same? How then can a man love God whom he hath not seen if he love not his brother whom he hath seen," and then when pronouncing His blessings He says, Blessed are the peacemakers for they shall be called the children of God. Thus we see when we come to carry out these sublime precepts there is no room for anything but love to all, not only to our friends but to our enemies. Then let us follow Him to the close of His life and we find that He fully carried out all that He had laid down. See how beautifully He exemplified them when the emissaries of the chief priests came to take Him in that hour when He knew He was betrayed and that He would be put to death. When Peter, in his love for Him and in the promptings of his animal nature, drew his sword and smote off the ear of the servant of the high priest, mark the rebuke: "Put up thy sword for they that take the sword shall perish by the sword," and then reached forth His hand and healed the ear of him who had been smitten. Then let us follow Him before Pilate where, when falsely accused, making no defence, returning no railing, but as a lamb led to the slaughter, or as a sheep before her shearers is dumb, so opened He not His mouth," and when about to be crucified, when He bore testimony that His Father

could furnish Him twelve legions of angels if needful to rescue Him, but no; His work was done, He was at peace with God. He had no fear of death and therefore in the fullness of that love which filled His heart He could utter that sublime petition, "Father, forgive them; they know not what they do."

Oh, beloved cousins, when we thus contemplate the precepts of that Holy One and trace them as carried out in His example, where can we find any excuse to harm or injure a fellow-being? How, oh how can a professed minister of the gospel call upon his flock to go forth to slay and kill? Can these be the true ministers of the sanctuary? Can these be they who, when done with time, will join that innumerable company who have washed and made white their robes in the blood of the Lamb?

Let us look at another scene. Here in our own country Northern and Southern brethren meet on the battlefield, each army has its chaplain, a professed minister of the gospel of Christ which breathes that glorious anthem, "On earth peace and good will to men," and let us in imagination listen to the prayers that ascend a few brief moments before they are engaged in the deadly strife, and we hear each praying to the same God that success may crown the efforts of each army, that the victory may be theirs, which means that their side shall kill or wound the most. Can these be the followers of that meek and lowly Lamb of God I have above described? I unhesitatingly say no, for I firmly believe that God never did nor ever will order and direct that human beings should thus slay and butcher each other. I know there are many who think that God sends wars to punish mankind for their sins, but I do not so view the attributes of Deity. For as I do not find any law of God but that if obeyed would lead to happiness and peace, but man being a free agent and endowed with the power of choice between obeying the laws of God and thereby embracing good, and living in obedience to the dictates of his selfish nature and thus producing evil, so as nations instead of living in obedience to those beautiful and happifying laws of God, choose to live in accordance with the promptings of their animal natures bring about evil, and hence wars ensue to settle difficulties or to conquer the weaker. Mark the workings of the animal nature as exemplified in the brute creation, as well as in our own individual experience, and we see that this spirit of the stronger to rule over the weak and to retaliate for real or supposed injuries, and then trace the workings of that silent yet powerful monitor within us, and do we not find that its laws given, its efforts made are to redeem us from this warring state and instead of retaliation, enabling us to forgive instead of conquering by force, requiring us to love our neighbors as ourselves? Then if this be our experience as individuals, would not the same God who thus leads individuals, lead nations if all

were obedient in the same path? Hence I draw my deduction that God does not now sanction war, nor even the taking of life in self-defense, and if not now, as He is unchangeably the same yesterday, today and forever, so I am brought to the conclusion that He never did sanction the taking of human life, even in self-defense. I may differ in this thought from mankind in general, yet when we reflect that in order to be a Christian that nothing but love can pervade our hearts, and when we thus know that we are at peace with God it follows as a natural consequence that death has no terrors for us, and when we know that a man who would, while we were in this state, having nothing in our hearts but love for the human family, take our lives, must be wholly unprepared to die, let me candidly query, would life be so dear to us that we would be willing to enjoy it at the expense of the consciousness that our hands had been bathed in our brother's blood and that we had sent him unprepared before the tribunal of a just God and doomed him to an eternity of misery and woe.

I had no idea, dear cousins, of taking up this subject at so great a length when I commenced writing, but something seemed to impress me that it would be right and I have endeavored to follow the opening, trusting that if you are not prepared to adopt the sentiments herein contained they will at least furnish you food for reflection that may lead you to trace the workings of the Infinite Spirit upon the mind of one so unworthy as myself.

In much love, I remain affectionately your attached cousin,

JOHN J. CORNELL.

MENDON, Tenth month 6, 1861.

JOHN WATSON:

Beloved Friend.—I find that weeks have glided away until months have gone since last we met in the body, but often, very often has the mind of thy young friend recalled thy countenance and as often mingled with thee in spirit, and now, as it is First-day afternoon, and though I have been engaged in finishing copying the epistles for Philadelphia and New York, yet I thought I would not lay aside my writing materials until I had given thee some evidence that the bond of union, which has heretofore bound us in sweet fellowship, remains unbroken on my part.

Oh, dear friend, my spirit is often humbled in thankfulness unto our God for His goodness to me in that He has permitted me to number so many of His dependent children among my most precious friends, and my secret cry very often is, may I continue to walk worthy of their confidence and esteem, which I know can only be done by a faithful abiding at the feet of the Divine Master and being obedient to His commands.

Last week was our Quarterly Meeting at this place and a precious season it proved to be to me, and I trust to many others, for my lot had been for some days previous to be remanded to the stripping room, and I went to meeting feeling very poor and low in spirit, but as I endeavored to be faithful to the openings made and to the ability afforded, I came away rejoicing. Blessed, forever blessed be the name of Israel's unslumbering Shepherd.

My dear wife accompanied me to Yarmouth in the Eighth month to attend the Half Yearly Meeting and visit our friends thereaway, and the Master was not wanting to qualify for the service required, and I believe that meeting will be long remembered by many who were present. It has seldom been my lot to witness a season when so many were tendered even to tears, and I believe some hearts who had until then stood out and kept out the beloved of souls until "His head was wet with the dew and His locks as with the drops of the night," were made willing to open the door and receive Him in the simple way of His coming.

I perceive that thy dear son, of whom thou spoke at our late Yearly Meeting, has passed away, leaving no doubt a deep void in your hearts, but I trust you have the evidence that all is well with him.

Our family circle remains as when I saw thee and we have been permitted to enjoy our usual health, which I believe is the case with most hereaway, though death has claimed some, and among these was the only son of Joseph and Jane Baker. Thus is life interspersed with rejoicing and sorrow, and happy is he indeed who recognizes through all the hand of the omnipotent and is prepared in hours of joy to give Him thanks and in hours of sorrow to acknowledge that He doeth all things well.

As I view the commotions which are agitating my country, while I remember that my countrymen who should be striving with each other to promote her best and highest interest, are arrayed in dark, dread hostility to each other, how my spirit mourns, and how I do long that men might be willing to come under the guidance of the Prince of Peace that they might hearken to the monitions of the still small voice and become obedient to its promptings and thus be enabled to overcome the monster self. How soon, were this the case, would we behold a different state of things. But as He who created all things and overrules all can stay the wrath of man and turn what he intends for evil into good, so I feel to leave all in His hands and strive to perform my allotted duty, trusting that all will work together in the end for good to those whose desires are to serve the Lord.

In much love, I remain thy much attached young friend,

JOHN J. CORNELL.

MENDON, Tenth month 31, 1861.

To I. B. W.:

Beloved Friend.—My mind this afternoon has been much with thee and in accordance with the impressions made thereon I have undertaken to convey through this medium such feelings and views as may arise.

I think I am warranted in saying that there is a cord which binds our spirits in nearness of feeling, which emanates from that invisible yet illimitable source of all good, and I trust thou wilt readily believe that it is from and under the exercise of that feeling that I now write thee.

We are standing before our fellows with deep and high responsibilities resting upon us, and although there is in reality no more necessity for us to keep our eyes single to the pointings of Divine Wisdom than for others, yet the consequences resulting from balking our profession, from appearing to be one thing in the gallery and another when occupied in the concerns which belong to this life in temporal things, has a wider influence and is more pregnant with evil to others and proves a greater stumbling block in the way of the honest yet unsettled enquirer and fills the minds of those who love us with a deeper sorrow, and hence it appears to me to be very necessary that we set a double guard at every avenue in which the enemy of our souls (that is, our own self-will) may approach remembering the injunction of Him whose example we are professing to follow: "If any man will be my disciple let him first deny himself, take up his daily cross and follow me." Oh, how hard this denying self. This brings to mind the parting admonition of that dear old servant of the Most High, Elizabeth Leedom, when she was last in this place. After a favored meeting, in which our testimonies had mingled and blended in sweet harmony, she said "Remember, John, the enemy is not dead yet." How true, though overcome at one point, he quickly makes his appearance at another, and how often it becomes necessary to scrutinize closely or to turn the fleece more than once lest his appearance, clothed as an angel of light, deceive us.

How often do we cling to some cherished hope or plan and seek to make a course of conduct appear to be right? How often does it recur to the mind that what we desire is lawful and that man will justify us in its performance, but when we scan the motive closely it will not bear the test of divine unselfish love. There is something of our own planning or of our own willing lurking within, and if so the future will be shrouded in darkness and dismay.

But when the heart recoils from the commission of that which, though appearing to bring with it a seeming outward gain, and throws itself unreservedly, as it were, into the arms of an omnipotent God, whose

spirit by the revelation of its light upon the understanding has shown us what we must surrender, I have full confidence that He who was never foiled in battle, whose arm is ever bared for the protection of His truly dependent children, will open a way even when our poor visions cannot discover any possible way, and if we are faithful to move only at His command we shall have cause to sing His praise as on the banks of deliverance.

How deeply interesting is that account of the children of Israel, when camped by the Red Sea, with mountains on either side and a relentless enemy pursuing them from behind. Behold their tribulation and the fear that would naturally arise that all was lost and that they must be utterly destroyed. If the present impression of my mind does not deceive me, thou at this time can fully understand this condition, and that there appears but little if any way for thee to move, and the conflicts of mind thou hast undergone and art undergoing are deeply distressing. And the language to thee is, "Be still and see the salvation of God." In the hour of mortal conflict resist the temptation of the enemy that is assailing thee, give all up to the care and direction of Him who sees not as man sees and when He shall be pleased to open the path for thy feet move bravely forward, heed not the whisperings of self within, nor trust the advice of those without, though it may cost thee all outward possessions, though it may seem that thy outward enemies may gain a temporary advantage, but move bravely forward, trust implicitly in that guide whom thou hast known in days past to lead thee out of the mire of despair, and plant thy feet upon that sure foundation wherein thou hast found safety. I do not know why my mind should be so impressed, yet so vividly do I feel, so clearly do I see the agitations which are troubling thy mind, though I know not their nature, that I felt my peace consisted in sounding the warning to heed the monitions of the swift witness for truth, to let thine eye be kept wholly and singly to the shining of that light which is even now glimmering as in the distance. Eye it steadily and it will approach nearer and nearer unto thee and when it shows thee the path before thee advance therein, leave all doubtings behind thee, and it will lead thee out of the wilderness that now surrounds thee and bring thee to the glorious mansions of peace, and abilitate thee to exclaim in truth "Great and marvelous are thy works, Lord God Almighty, just and true are all Thy ways, Thou King of Saints."

Oh, lose not this high behest, this glorious prize for a seeming temporal advantage, although it may seem to be easily obtained, for if it cost thee such a loss of what benefit will it be to thee? Where will be the enjoyment if the consciousness of disobedience and a turning away from clear convictions of right are continually arising to annoy?

But if thou follow this sure guide it will not only enable thee to partake of those great privileges of which I have written, but will abilitate thee to meekly bear the railings of thy accusers, and return good to them that hate thee, to bless them that curse thee.

It is the deep and earnest breathing of my spirit that this may be fully realized by thee, for I feel that the Lord hath need of thee and that thy present deep trials may yet prove great blessings. Let us then humbly and meekly seek to know His will and His alone, that we may be preserved through every earthly trial in an unwavering implicit trust and confidence in Him who doeth all things well, and that when we shall be called away from these scenes to the dark confines of the tomb our spirits may be fully prepared to join the angelic hosts who are eternally singing hosannas to our God.

In much love to thee, I remain thy fellow traveler and, I trust fellow laborer, in the service of our Lord,

JOHN J. CORNELL.

NOTE.—It will be proper to here state that, by a letter received from the person above addressed in a few days after it was written, I was informed that I was correct in my feelings regarding her situation, and that my missive had greatly encouraged her.

MENDON, Eleventh month 2, 1861.

TO ISAAC BROWN:

Esteemed Friend.—Such has been the nearness of feeling going out to thee, so strongly have my sympathies been drawn out towards thee that thou art often brought before me in my moments of calm mediation, when my mind seems encompassed by the matchless love of Divine Goodness, and as the inclemency of the weather precludes my laboring out of doors I thought I might profitably employ my time in penning some of my feelings and reflections for thy perusal, believing if it shall serve no other purpose it will at least tend to strengthen the chord of affection under which our spirits have been drawn towards each other.

When we gather into that solemn profound silence of mind wherein the things and cares of earth, with their anxieties and perplexities, are brought into subjection and kept as under the feet, and the soul then drinks in from the outflowings of the fountain of immaculate and pure divine wisdom, receiving therefrom a renewed vitality and new accessions of the knowledge of those bright realities of the Kingdom of Heaven which are mysterious to the natural understanding of man, of how little account do the acquirements of the human intellect appear? It is only

while thus gathered that we fully understand the riches of the love of our God, its universality and its adaptation to the wants and capacities of the souls of men under whatever circumstances they may be placed. And as we thus learn the depth of its riches we realize which of the three heavenly virtues—Faith, Hope and Charity—or Love, that charity is the greatest. Faith and Hope are in comparison selfish virtues because they belong wholly to ourselves; we can divide them with no one, we cannot partake of them with another. The faith we have is derived from the evidences unfolded to us, and though we may attempt to describe the means and methods whereby we have arrived at our faith, the evidence which is able to convince another so that they may arrive at the same conclusion, can only be furnished by the same power and through the same channel by which we received it. Then too, as hope is and can only be ours in accordance with the faith we have and hold, so it must be evident that none can partake of this same hope until he be possessed of the same faith. But when our faith becomes firmly grounded in the immediately revealed will of God through the Christ within the heart, and we thereby have a hope that we may become the sons of God by adoption, heirs of God and joint heirs with Jesus Christ, which state is only attainable through our humble, passive obedience to the requisitions of the Divine will as thus immediately revealed. Then we know our selfishness or the selfishness of our nature subdued, and in its stead more of that pure, high, and holy principle, Charity, or the Love of God, which is wholly unselfish, fills the heart and radiates from us towards all those with whom we are brought into contact, and over whom we exert an influence. This is the high prerogative of a true son of God, and is the mark for which all should aim, but more especially should it become the clothing of those, who like ourselves at times, stand as mouth for the Lord to the people and as instruments in His holy hand.

I trust that in thy experience thou hast been brought to see that God in His nature and vital essence is wholly replete and complete without man, that it does not add to Him or His enjoyment if man always obeys His commands, neither does it detract from Him or His enjoyment if man is disobedient and rejects His counsels. Hence in all His dealings with man, in all the laws established for his government, in all the penalties instituted for the transgression of those laws it is the welfare of man and his best and highest interests He has in view, and man alone receives the benefit of his obedience to those counsels and those laws by which his spirit becomes more and more fitted to enjoy the communion with his Creator, becomes more and more likened unto Him, approaches nearer and nearer to that state of perfect worship wherein all the evil propensities of his nature become subjected to the guidance of those pure childlike, innocent

principles, which, as it is suffered to rule, becomes to us the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and herein man acts towards his fellow man in and under that highest virtue, Charity, in that he fulfills the command as laid down by the Blessed Jesus, "Love thy neighbor as thyself."

Oh high attainment and yet within our reach, and it is the earnest desire of the writer for himself and for all his fellow men that it may be our happy experience.

When we reach this state of attainment we have arrived at that millennial condition so beautifully described by the prophet—wherein "The lion shall lie down with the lamb," etc., and how clear is the conclusion that if every mind was earnestly striving to arrive at this condition there would be no room for strife nor contention, and hence as the spirit that leads to war and fighting would be checked at the root, so would they cease from among the nations of the earth.

Believe me, dear friend, this is no studied effort under which I have a desire to teach or instruct thee, but I have simply penned that which has arisen since I commenced, for I knew not the direction I should be led when I took the pen, and some of the expressions used I do not remember as ever having occurred to me before. I sometimes think when the mind is properly qualified an interchange of views in this manner between those who feel their spirits cemented together in the Savior's love may be useful to encourage and to provoke one another unto good works.

There are many seasons of proving and stripping experienced in the probationary journey of those who are endeavoring to follow the leadings of the Divine Master, and especially those who are called to publicly labor in His cause. And I feel to say to thee hold fast thy faith without wavering, continue in seasons of deep poverty wherein the Lord seems to have withdrawn the light of His countenance for a season, to keep the eye steadfastly fixed on the attainment of that high standing of a pillar in the Church of Christ that shall no more go out, and in due season the light will again break forth refreshing and reviving thy spirit. And again when in seasons of great abounding, wherein thou may be permitted, as it were, to ride the King's horse, beware of being elated, but return like humble Mordecai to the King's gate, to the Master's feet—satisfied with the reward of peace, with the language "I have done what thou gavest me to do. What more hast thou for me, for the crown is Thine." The power and ability is from Thee, and unless Thou command, open the way and afford the ability to labor, all my efforts are in vain.

And now, dear friend, in that love which reaches unto all and which binds and cements into a true unity of feeling, I bid thee affectionately farewell, and remain thy truly attached friend.

JOHN J. CORNELL.

MENDON CENTER, Eleventh month 23, 1861.

To L. B.:

Esteemed Friend.—Thy sweetly affectionate epistle of the Thirteenth of last month was duly received, warmly welcomed, and truly appreciated, for I regard these missives, when emanating from hearts in which dwell those desires whose teachings have in view the highest and best interests of mankind, as contributing to brighten the chain of affection and strengthening the bonds of union which bind kindred spirits. I have apprehended under this feeling that I might safely commence a reply and in that ability which may be afforded me, while I proceed I hope to write so as it may prove interesting to thee, though I do not feel that mine is the experience of the mature man, but on the contrary I am still in the youthful state, if indeed I have advanced much beyond that of the lisping babe. So I would not have thee place an overestimate upon my views and opinions nor accept anything as truth because my pen has traced it, but only receive it as such when it meets the leadings of that witness in thy own heart whom no sophistry can remove, or no efforts of our own can thwart.

In regard to the query, "What are the avails of prayer one for another or in temporal matters for ourselves?" Perhaps the first important consideration is, to come to a correct and true understanding of what prayer that is availing consists. Now, according to my understanding, true availing prayer is the desire of the heart, for what it really and truly stands in need of, for itself and for others, for what they also are in need, and which they have not of themselves, neither can it be obtained without the intervention and assistance of that Being who is everywhere present, knowing all things and possessing all things.

Hence if this be a correct definition of true availing prayer, he or she who is engaged to offer it must have a confidence in God, a firmly established belief that He is able to grant what is asked for; but then there arises this query, "If we are to pray for that we have not, neither can have except through the interposition of our Heavenly Father, how do we know what to ask for and how to ask for it?" As this view revolves in the mind and we become conscious of our inability to peer into the future or to fathom the results of the present, so as to really and truly understand what we stand in need of that will best promote our happiness, or enable us to walk in the path designed for us by Illimitable Wisdom, we are brought to the

conclusion that none but an omniscient and omnipresent power can know what we stand in need of, and what we should ask for. And so only that power can acquaint us with the needs and instruct us what to pray for for others. But if we consider our own experience and what has passed and is passing before our observation, I think we will find that in this as in most other matters pertaining to religion and religious affairs and ceremonies, man is wont to move in his own strength and ask for that in his short-sighted vision he thinks he really needs, when often, if the petition was granted, it might prove a deep affliction. Therefore, it becomes a nice point, to judge between the promptings of our own desires and the openings of Divine Wisdom, and this distinction can only be clearly made by retiring into a state of quietness in which all anxiety is laid aside either for ourselves or others, and we may then lean in confidence on the arm of our God with that true state of resignation in which we are prepared to adopt the language, "Not my will but Thine, O God, be done." And here we have arrived at that teachable state in which if there be anything necessary for us to pray for it will be unfolded to us and we instructed how to pray.

But this brings us to the consideration of some doubts which appear to have arisen in thy mind as they have also arisen in others. If God alone knows what we stand in need of, and He alone can assist and aid us in asking for that need and He alone can answer our petitions, what need is there for man to pray?

This appears to me to be one of the means adopted in the wisdom and goodness of God to keep man in that dependent, childlike state, wherein he can be led by an obedience to the instructions of Divine Wisdom from his state of innocency in which he is ushered into the world to the overcoming of temptation, whereby he attains to that state of virtue wherein he is fitted to enjoy uninterrupted bliss in that eternity which is his allotment when done with time.

In relation to temporal as well as spiritual matters the Almighty has established general laws, which if disregarded or wilfully disobeyed, produce suffering as a penalty, and no amount of prayer will avail to screen us therefrom; nor do I believe that if we gather into that condition in which as I have stated He will unfold unto us what to pray for we will find any necessity to pray either for ourselves or for others; although we as creatures prompted by desires to have all our wishes gratified, or in our affectionate feelings as creatures may desire that others may be relieved. We may be prostrated by physical suffering and may desire in the movings of our nature to be relieved, but that would by no means be the warrant to offer a petition to Jehovah for relief, yet the time may come when this affliction may have performed its errand—that we may be rightly authorized to pray for relief. It may be we have not fully confided in the power

of the Most High and this has been the means adopted by Him to bring us to a sense of our dependence. Then when the way is opened we feel clearly the need and necessity to ask for relief, if yielded to we shall be relieved, and thus our prayer will prove availing, but if we do not yield we cannot have any confidence that the desired relief will be obtained, and this course of reasoning will be also applicable in regard to the prayers we may offer for others.

Hence I am brought to the conclusion that prayer can only be availing when it is offered under the instruction and direction of Divine Wisdom, and when so offered is always availing, for I cannot conceive it to be possible that God would require men to ask of Him anything but that which they really needed, and if He required man to ask for it, that He would then deny giving it, for that would be wholly incompatible with what I understand to be His nature and attributes.

This brings me to the subject to which thou hast alluded, and which I will briefly advert to. That is in relation to the decrees of Providence. I am aware that we gather the impression from some source that the decrees of the Almighty are irrevocable, and this I think arises in part from not fully understanding them. While there are some that are irrevocable, others and those most intimately connected with our best good, are conditional. As, for example, the soul that sins it shall die. Thus far this is irrevocable and will always be carried out, but this death is not one of annihilation, but only of alienation and separation from that communion with God whereby it may enjoy true peace, but when after suffering the pains of this death it repents, the decree here ends and the soul is again brought into life and experiences a resurrection.

Thou can make thy own application from these few hints regarding the subject under consideration.

I have thus written out these views as they have presented themselves while I was writing. There may be some inelegancies of expression which I desire thou may not too closely criticise.

We too are looking forward toward the approaching Yearly Meeting to be held in Pickering, and if agreeable to you, and we are permitted to come, will again be glad to find a home under your hospitable roof. And now, dear friend, in conclusion, I feel to remark that I would that thou be not discouraged if in the revolvings of thought when subjects are brought before thee and many doubts arise and for a time thy mind may seem as it was wrapped in a labyrinth of confusion. When these seasons are thy experience, cover thy face as it were, with a mantle, or shut out all these perplexing presentations and retire into the calm stillness as of the cave, and after these convictions have passed by the still small voice will be heard in thy inner consciousness, and it will scatter these doubts and open

to thy understanding the depths of the riches of the Kingdom of God and thus will thou be prepared for the work that lies before thee, which thy Heavenly Father has for thee to do.

I remain thy attached friend,

JOHN J. CORNELL.

MENDON CENTER, Second month 8, 1862.

To H. D.:

Esteemed Friend.—Thine of the Second inst. was duly received and read with much interest, and I feel that it may be right for me to thus early respond thereto. Though feeling that my experience and situation thus far in life have not qualified me to rightly judge what may be the best course to adopt under such circumstances as thine, and therefore while I may in the course of this writing offer some suggestions they will only be those which appear to me to be the right application of general principles.

I am far from believing it to be necessarily essential for the salvation of the immortal soul that we must be in connection with some organized religious association, and hence amid the difficulties which surround thee in that respect, I would not counsel that it would be best, for, except thou clearly saw that it was necessary to thy peace of mind, that through a clear conviction of duty in that respect in such a case it could in my view be clearly and unequivocally essential that thou would yield. I can fully agree with thee as regards the care necessary to be observed that we take not the vagaries of our own imagination for the revelation of the Divine Word, and I know that it is often a nice point to distinguish which is the true and which the false, and I am also sensible that it is very difficult to convey by human language the *modus operandi* by which we come to the conclusion which is the true or which the false, and yet it seems right for me to express to thee in as clear a manner as I am capable of, how I form my conclusions.

When a subject is presented to my mental vision and appears to be accompanied with a sense that there is something for me to do in relation thereto, if after endeavoring to reason it away, or by seeking to bring the mind to reflect upon other subjects and I succeed in erasing the impressions I then feel that it proceeded from my own imagination; but, if, notwithstanding all my efforts to throw it off the impression still is vivid and clear, I always find it the safest and best to attend to it, and though in so doing it seemed to me as though I was leaping into an abyss whose bottom I could not see, I have ever found that my peace or reward was after a time furnished in many cases with the outward evidence of the correctness of the impression.

With regard to thy situation with your children I feel it to be a subject requiring great care and caution before moving, and one in which thy mind should become firmly established beyond the shadow of a doubt, before taking the step to which thou alludes, not that I have any doubts but what those who are concerned to faithfully fill all their obligations as far as they see will be accepted, no matter under what forms they may offer their oblations, but because it seems to me that a mind that is bound by externals, that looks to man as a dispenser of spiritual knowledge, must become at least somewhat dwarfed in its growth, and come short of that blessed experience which is realized in that sweet communion of the spirit with its author.

Would it not then be better that thou should suffer them to go with their mother to her meeting, and when thou hast opportunity to take them with thee when thou art able to mingle with those, with whose views thou art in accord, being careful in your religious teachings to inculcate general principles such as will occasion no jar, will bring out no conflicting views before them, ever cultivating a true charitable feeling for each other's view. I think you can agree first in seeking to indoctrinate their minds with a love and reverence for their Creator, to teach them to do right from the love of right and because of the happiness such a course will bring, to act unselfishly towards each other, and their fellows with whom they may mingle, and when these principles are firmly established in their minds and from them springs their religious actions, I think it will make but little difference in the end whether they worship according to the liturgy of the church or in the silence of a Friends' meeting. With these principles firmly established I think you need not fear to suffer them to choose their own path when they have attained to a sufficient age to make a choice.

But I am aware that these principles are more easily inculcated by example than by precept, and also I believe that, however strict parents may be in their religious devotions to the principles above alluded to, if such are not manifested in their every day life before their children, that precepts however good in themselves will have but little effect—yet, dear friend, I would not deter thee by the presentation of these views from following out that course which is clearly indicated to thee will be right; nor do I ask any to be guided by anything which may drop from my lips or pen unless it corresponds with the evidence placed within themselves that they are true.

I come now to the consideration of the last subject named by thee, which is in relation to war and how far a man may be justified in claiming protection from a government he is unwilling to sustain by the use of the sword. In the first place thou readily admits the correctness of

the principle as advanced by me in that address, but thy difficulty seems to lie in reducing or bringing that principle into practice. I know that all outward governments that have yet existed, save that established by William Penn, and maintained for seventy years by Friends in Pennsylvania, have been founded on and sustained by the arbitrament of the sword, but I cannot see as that by any means holds that such a course is necessary, but on the contrary I am fully persuaded were the so-called Christian nations to carry out in full that which we understand their profession requires—that wars would be done away with. And to bring the matter still closer, I also believe that such is the mighty influence which is swayed by those men called ministers of the Gospel of Christ, did they unitedly hold forth the principles of peace and resolutely turn their faces against countenancing war it would soon be banished from the earth. But as regards civil government I have no idea but that man constituted as he is will require the authority of some form of civil government to restrain and to restore, but I very much question whether the present form of government is calculated to restrain from the commission of crime or to better the conditions of the human race, indeed, I sometimes think it would be better if we had no criminal jurisprudence than to continue the form we have.

If my observation be correct the feelings which seem to actuate those having authority, as well as those delegating authority to punish for the commission of crime, are those of retaliation instead of reclamation, and I believe it is generally acknowledged that a term served in our penal institutions fits for the commission of deeper crimes and unfits one to become a useful member of society, while it appears clear to me that the Christian era requires a different treatment and would be productive of far better results, but I am aware that reforms of this magnitude are of slow growth, that they must be commenced and maintained by individual effort and that too, amid much opposition and ridicule. I fully believe that in every human being, no matter how degraded, there is some particle of good left, and that we are much more easily led by kindness and love than driven by force, and hence I am brought to the conclusion that the present form of civil government is not the sort adapted to even the present condition of the human family, but as my lot has fallen among a people possessing such laws and such a form of government, I believe my duty as a member of the human family is, by living up to the dictates of the higher law to give my brethren no cause of offence, by transgressing their outward laws save those which conflict with my conscientious convictions of duty to my God, and then to seek in the ability afforded by my Heavenly Father to exert an influence to better the conditions of those around me, cheerfully bearing my proportionate ex-

pense of carrying on the government under which I live, even when it is exerting its efforts and wielding its power to destroy human life, and patiently submitting to the distraining of my property if such should be the event of such a course.

I believe that laws are necessary for the government of men, but I also believe that those laws should be founded upon Christian principles instead of on the brutal instincts of the animal nature, and I am firm in the belief that were they thus founded we should witness a far different state of things among the human family.

If the premises herein stated be correct, shall we then, because we stand almost alone, hold our peace or conclude that the sublime, beatified principles of Christianity cannot be reduced to practice, and are beyond the reach and comprehension of the human family?

Whatever course may do for thee to adopt, it will not do for me, and if no other result flows therefrom, if I have faithfully borne my testimony and have endeavored to exemplify it in my daily walk, of this I am assured that my peace will be secured while here, and then, when done with time, I have a confiding hope that my spirit will be ushered into the mansions of joy and bliss, I crave no higher bourn than this for myself, nor do I covet more for others.

I find I have written much and with the hope that it may not prove uninteresting to thee and in much love to thee and thy family in which my wife joins me, I remain affectionately thy attached friend,

JOHN J. CORNELL.

CHAPTER VII.

MINISTRY AND TRAVELS AND INCIDENTS CONNECTED THEREWITH.

In the preceding chapter I have introduced a correspondence which was conducted at intervals between the time of my first appearance in the ministry, and that when my ministry was acknowledged by the Monthly Meeting. This correspondence presents my views on the several subjects referred to at that time, and while at this period of my life I might change the form of expression I would not the principles or line of thought then given. During the latter part of this period I made occasional visits away from home under an apprehension of duty, one of which is noted in that correspondence. Another was in the winter of 1861, when with the consent of the Elders of Farmington Quarterly Meeting, in company with my wife, I attended Scipio Quarterly Meeting, held near Poplar Ridge, Cayuga county, New York, which visit was very satisfactory to us and appeared to be to the visited, as a very warm and close feeling of fellowship was then established with the friends of that meeting, which continues unbroken, as far as I know, to the present time.

In the fall of 1860, while in my field cutting corn on the day of the Meeting of Ministers and Elders, I was suddenly and deeply impressed that the proper time had arrived for the acknowledgment of my ministry, accompanied with a clear sight of a field of labor into which it would be my place to enter when that event had taken place, and I subsequently learned that about that hour the subject was under consideration in the meeting, but was indefinitely postponed, for what reason I never knew, nor did I feel it my place to enquire.

While I clearly saw the time would come when the acknowledgment would take place, although I was under the exercise

regarding the visit above referred to, yet I felt no anxiety about it. I did not feel it was especially my business to be concerned about the matter, but that it was the business of the ministers and elders of the Monthly Meeting. All I had to do was to be faithful to my gift, bear my testimony and leave it there. I was aware I was led in a different manner from many others in the ministry, and as I had taken an active part in meetings of discipline, and having naturally a positive manner of expression it had created in some minds a prejudice against my ministry, and with some members of the meeting had it not been for that portion of my gift by which I was led to speak to the conditions of many present. I have often thought my acknowledgment would have been much longer delayed. I was at this time placed in the responsible position of Clerk of the Yearly Meeting, and this tended to increase a feeling in one or two members of my own particular meeting, that in after years was shown more distinctly and which culminated disastrously to them. In the Seventh month, 1862, the Monthly Meeting was informed that the Preparative Meeting of Ministers and Elders were united in acknowledging my ministry. A committee was appointed to hear objections and one of those most deeply prejudiced was named as one of the number, but declined, but at my especial request consented to serve, as I thought the subject of the ground work of his opposition had better be disposed of in the committee than in the meeting. At the next Monthly Meeting the committee asked for three months more time, which was granted. After meeting, my friends and the Elders in particular, gathered around me, telling me not to be discouraged, that all would come out right, to which I replied, I felt no discouragement. It was not my business, but theirs. I knew that it would place added responsibilities upon me and that when the right time came all objections would be removed, that they need feel no uneasiness about it. This seemed to relieve them and take from them a heavy load.

At the end of the three months they reported they were united

in adopting the action of the Meeting of Ministers and Elders. I was, therefore, recorded as a minister. I have written of this minutely for the encouragement of some into whose hands this may fall and as a lesson that they should not become anxious to be acknowledged, if intrusted with a gift in the ministry, for I have known several who while they had not a large gift who have dwarfed what they had, and became objects of much concern and uneasiness to their friends because of an over-anxiety to be acknowledged, and some almost embittered against the Meeting of Ministers and Elders on that account. While these more experienced minds saw the time was not ripe and because of this over anxiety and feeling the gift was not enlarged and they never grew enough to warrant their acknowledgment. As I look back over my experience in these matters, I am more than ever convinced that a true minister must not allow him or herself to become anxious to be recognized by their friends, but by keeping the eye close to the guide, performing the service that is required under the liberty given in the order of our Society, when the gift has become sufficiently enlarged their friends will perceive it, and when they become fitted to bear the added responsibility of acknowledgment without danger to themselves and to the best interests of society it will be given.

At the same Monthly Meeting, at which the acknowledgment was decided upon, I laid before it the concern which I had been carrying for over two years, which had remained as fresh as when it was first opened to me. The concern was heartily united with, though the circumstance was very unusual, when a very valuable elder, one of my warmest friends and a wise counsellor, rose and said he had been under a similar concern and felt it would be right for him to accompany me. He did not know until I had opened my concern that I had any thought of it, but it was a great relief to me, and I think to friends generally, for it was so confirmatory that the call was a right one, that a precious feeling of thankfulness filled my heart.

The prospect was to visit a Monthly Meeting within our

Quarterly Meeting and appoint some meetings among those not in membership with us. We were absent about three weeks in its prosecution and held a number of meetings. In those meetings outside of our own I was led to enlarge much beyond anything I had ever known.

In the summer of 1863 another severe trial came in the removal by death by typhoid fever of my stepmother. After the death of her boy she seemed to take to me in a nearer relationship as mother and son than had previously been the case, and at the time of her decease, so close had this precious bond of love become that it seemed like living over again the hours of parting with my own beloved mother. My father was deeply stricken by the blow and as there was no one to live with him he made his home with us. I had previously felt that it would be my duty to attend the approaching Yearly Meeting at Baltimore, and this bereavement seemed to make it doubly hard to leave home and to leave my father in his lonely condition, but as the impression remained clear I, with his consent, laid the matter before the meeting and was granted the necessary minute. The same elder, Joseph Thorn, having had a similar concern, he and my wife accompanied me. My minute gave me the liberty to attend Baltimore Yearly Meeting and Philadelphia Quarterly Meeting. This was among the most memorable visits I have ever made, in that the service required was of such a peculiar and baptizing nature.

At the Yearly Meeting of Ministers and Elders, very soon after the meeting settled, I was led into a deep travail of spirit from the impression that there was a serious difficulty between two of their ministers, but that only one of them was present, and when the word of command was given I arose, stated what I saw in spiritual vision and gave what appeared to me as some pertinent counsel in a concise manner, but on sitting down I did not feel relieved. While I had been speaking every word seemed to rebound and not to find a resting place with the individual for whom I was called to my feet. This brought me under deeper exercise and the reasoner presented itself with the language thou

art mistaken this time and thy mission among this people will be marred by thy imprudence, but as I labored to get into quiet there came the impression that the individual for whom this exercise has been called for is saying in his heart, "Thou hast heard this from some one through thy outward ears and has come in here to palm it off as inspiration and hence has closed his mind against the reception of thy testimony. Arise again and tell him so, and I will give thee a knowledge of some things known to his friends, but which he knows thee can not have any knowledge of, and some other things which are known to no other human being but himself." After sitting a few moments under the heavy responsibility placed upon me, I arose and delivered the message, and this time it did not return but found its place. Nothing was said by any one, but soon the query enquiring after love and unity was read, and the report confirmed my feelings, and I was easy under the testimony delivered, though it was the most pointed and severe that had ever been called for from me. In the evening following after we had taken tea at Rebecca Turner's, a minister who was present took me one side and said, "John, I know thee told us in meeting that thee had no knowledge of the condition thee portrayed, but I want to ask thee if thee had not had some hint about it." I replied, "No; not the slightest. You are all strangers to me but two, one of whom had attended Genesee Yearly Meeting the year before, and I suppose the friend thought he must have spoken about it." He then said, "This is marvelous. For had thou known all the circumstances connected with the case thou could not have described it more accurately than thou did." Such a confirmation was very helpful to me, especially as each day's service was of a close character, though none were so marked as this.

After the Yearly Meeting closed we went to Darby to the home of John H. Andrews, and were at that meeting on First day morning, when I was led to describe a condition very closely, which my friend, J. H. A., said was particularly applicable to one present whom he knew. In the afternoon we went to Spruce

Street, Philadelphia, and here I had another close testimony upon the two kinds of zeal and made so clear an application that I could have laid my hand upon the person for whom it was intended, and I was subsequently informed I was correct. Second day was the Meeting of Ministers and Elders of Philadelphia Quarterly Meeting, through which I sat until near the close under a deep exercise and with the hope that I might be excused from delivering what I saw, but that did not come. I arose and described a spirit of jealousy that was present at that meeting, the devastation, the breaking of unity it had caused and appealed to the one indulging it to change his course of life for his own and Society's sake, and this time too I could have told who the individual was, though an entire stranger to me. A deep silence settled over the meeting, when a venerable friend by whose side I sat, arose and said, "I should do violence to my feelings if I did not bear my testimony to the truth of what our young brother has delivered among us." Then a dear aged woman rose with the words, "Friends, we know it is true and may we profit by the testimony of our young friend." Then dear E. Newport rose with a similar language and said, "I saw this young friend in his home in mental vision before he started on this journey. I saw that a mission of an unusual character would be given him; that he was as a child just learning to walk, but that the dear Father would support him through this severe test of his faithfulness," and this to me was sweet, soothing counsel. The feeling that spread over that meeting was deeply impressive and the cordial greeting at its close was very encouraging to one on whom had been laid such a trying service.

On Third day occurred the Quarterly Meeting and on first awakening I was impressed that I should meet with a deeply discouraged spirit at meeting and would have to speak to her condition, but I put it away from me. I had grown up under the idea that everything a minister delivered in a meeting must then and there be revealed to him and that nothing thought of out of the meeting could be gospel, and with this thought in mind, al-

though the conviction would keep coming up, I put it from me. As I went into the meeting house yard I met an aged woman, a minister, who as I grasped her hand, for we had known each other some time, she said, "John, I want thee to be a good boy to-day," as though she was conscious of the struggle that was going on within me over this impresssion. Very soon after we gathered into silence I felt the command and under it arose and delivered the message and near the close of the meeting appeared in supplication on its behalf.

After the Quarterly Meeting closed our friend George Truman, with whom we were going home, suggested that we go through the women's meeting room as that would be nearer to his carriage. This being rather unusual, as we passed into the room, I noticed a woman dressed very plainly walking up and down the west aisle alone, and after greeting our many friends as we passed over to that side she came forward and met me and said, "I could not go away from this meeting until I had told thee that I am the one for whom thy communication was intended, and I want to tell thee how thee has lifted the heavy burden that was resting upon me." I told her not to thank me but the Lord, by whom the message was given. Here was an important lesson to me, as I learned my early teaching was not altogether correct, and this confirmed me in a conviction which had settled in my mind, but of which I was not then at liberty to speak. I had gathered from the testimonies of those to whom I had been accustomed to listen, that every word uttered, when under a Divine commission to speak to the people, was furnished the speaker at the time and for which the service was required. My conviction had been that the Lord gives to His commissioned servants the thought or idea he wants them to deliver and they clothe that thought in such language as they were accustomed to use. If educated and cultured, they would use that kind of language; if illiterate, illiterate language—while the testimony would convey the same thought.

We returned home with thankful hearts, bearing with us our sheaves of peace.

During the winter and spring following I had a minute liberating me to appoint some meetings among those not in membership with us. In this service I met with much at first calculated to discourage me, in the form of a deep-seated prejudice against us because of the manner in which our friends had conducted meetings previously held in other meeting houses or churches, by the strong denunciatory manner in which they referred to the ministry of these denominations who received salaries for preaching under an apprehended duty they must bear a testimony against a hireling ministry. While I do not, in recording this experience, mean to assume the role of a critic or to say they were not doing God a service, I did find that it interfered very materially at first with my gaining an entrance into their meeting houses, and it naturally suggested the thought that if the effect of their ministry was to repel instead of to gather, to engender prejudice instead of making an open way for others, there must have been a mistake somewhere either as to the nature of the thought to be expressed or the manner in which it was spoken.

As the time for the holding of our Yearly Meeting drew near it being held at Pickering, Ontario, I was drawn to make a visit within the limits of Yonge Street Monthly Meeting, and obtained a minute therefor. While I was making arrangements therefore as to where we would be entertained and by whom assisted to carry out the work, I was impressed to write to a friend whom I knew was situated so as to aid me, and did so. But soon after writing a friend asked me where I intended to go and I told him, and he at once replied, "He will not want to see thee, for he thinks that two years ago thee purposely mortified him before the Yearly Meeting." Knowing this to be entirely false, I said to the friend I felt impressed to write to him, and I am now more than ever satisfied I was right. I soon received a response favorable to my wishes and we went to his home, receiving as I had expected, after learning the state of his feelings, a rather cool reception on his part and that of the family. I did not advert to the circumstance in any way, nor did I appear to notice the

coolness. He went with us through the whole meeting and in a day or so I noticed his whole manner changed, and a similar change was noticeable with the family. On the last evening we were there, just before retiring he opened the subject, told me how he had felt and how hard it had been to receive us, but he said, "I now see I was wrong; that thee did not intend anything and thou art a very different kind of a man I thought thee to be," and from that time to the period of his death we were very warm friends. I record this as a testimony to prove that when we are not conscious of having injured another, though we may be accused of having done so, we may overcome the prejudice by an open-hearted, loving manner and by placing ourselves under some obligation to those who may be thus prejudiced.

The next minute I obtained was in the Twelfth month, 1866, and this was to attend most of the Quarterly Meetings belonging to New York Yearly Meeting and appoint some meetings within their limits. I entered upon that service accompanied by my wife and Joseph Thorne and wife in the First month, by attending Westbury Quarterly Meeting in New York. It had then been twenty-five years since as a boy and a member of that meeting I had attended it, and now coming back as an approved minister seemed to give an added power to the testimony delivered. There was not much out of the usual occurrences in such events to note until I reached Nine Partners Quarterly Meeting, held at Nine Partners. It was where I had been at school under the care of the Orthodox Friends, but had never been permitted but once to attend our own meeting, though the two houses were but a few rods apart. In the Meeting of Ministers and Elders, all of whom were strangers to me, I had a sight of one who had received a call to the ministry, but who had refused to enter therein, and as I told them in consequence they had not only dwarfed their own spiritual growth, but by their withholding had seriously interfered with and retarded the growth of others to whom had they been true they would have been an encouragement. I noticed while I was speaking a woman past the middle age of life

was weeping and seemed to be deeply affected. As the meeting closed a man came to me and asked me to go home with him. I replied not then, but would see later. The next morning as soon as I awakened the impression came, "Go home with that friend to-night. I have some work for thee to do there." So as the meeting closed the next day I said to him, "I want to go to thy house," and it seemed to be right and pleasant. So he took us home with him. But as he left me a friend came up and said to me, "We have a place for a meeting at Hartsville, and we can get up a large meeting," and turned and left me. In a moment the impression came it will be proper to have a meeting there. So I went out of the house and said to him, "I will let thee know in the morning about a meeting at the place thee mentioned."

A large company gathered at the home of the friend with whom we went from the meeting, and I found on getting there it was the house of the friend I saw weeping in the meeting the previous day. A number more came in the evening, and while enjoying ourselves in a social way and in a somewhat lively manner, I felt a sudden check and lapsed into silence, which was soon observed by the rest until all were still. I was soon led to address several states in the room and among them this woman, and I told her she was the one for whom my testimony was called for the day before, and encouraged her to be faithful; that she yet might be useful, but could never attain to what she might had she given up earlier. It was a deeply tendering time, tears flowed freely from many eyes, and we separated with a feeling that we had been blest together. As the company was leaving, the friend who had spoken to me about the meeting came to the door and asked if I could not give him an answer that night, as it would facilitate giving notice, and I replied he might arrange for the meeting.

The next evening when the meeting alluded to was to be held we found in getting to the house, although in time, that it was nearly full. It was a public hall for town business. On the platform was a high desk and so arranged that one sitting down could not see the audience except a few at the side. I was soon

brought under a deep exercise regarding some statements that had been recently made by some of our Orthodox brethren in that neighborhood. As I was impressed, though I had not heard anything with my outward ear, I soon rose with the remark, "I apprehend it is well known to this audience that I belong to that branch of the Society of Friends that have been styled heterodox; that we are accused of denying the Divinity of Christ; that we deny the Bible; that we deny the Lord that bought us, and hence do not believe in a Savior, which accusations are simply untrue," and then proceeded to show how and why they were untrue and what was the true Christian ground we occupied from my standpoint. When meeting closed I learned that a minister of the Orthodox branch, from Ohio or Indiana, had held a meeting in that house on the preceding Seventh day and had then and there made the statements which I repeated just as he had made them, and that he and most of our Orthodox Friends in that vicinity were present at my meeting. In a few days the same friend held another meeting in the same house and endeavored to answer me, but I was informed that his own friends acknowledged he made a failure of it and left an unfavorable impression behind him in consequence.

It seemed almost marvelous to me afterwards how the Divine mind made known to me the condition of things in that place and how wonderfully he led me to expose that bitterness which would so publicly and wrongfully attack fellow professors of the same religion.

On reaching home I soon found I must write to the woman friend to whom I had been so closely drawn. And I quickly received a response in which she said thy letter arrived on meeting morning and under its influence I was enabled to yield and a sweet peace to which I have been a stranger for thirty years has been my portion, and here is a lesson I cannot forbear calling the attention of my readers to. This woman was endowed with excellent powers for good, was an upright, loving and lovely character, one of good judgment, had filled many important positions

in Society as overseer and elder, was largely used on important committees in the Yearly Meeting and yet for thirty years had not known peace of mind because she would not yield to be a preacher among Friends. Showing that no matter how pure the life may be in the sight of men if anything God requires is withheld we have no true peace. She has since been faithful and though now over ninety years of age with faculties much impaired, will, I doubt not, be granted her penny if she did not enter until the eleventh hour, but had she been faithful to the first call to duty would have been a shining light in our Society.

During the summer of 1867 I paid a visit to the State Prison at Auburn under an apprehended duty, arrangements having been made with the chaplain and authorities for the purpose, and in company with a friend, also a minister, we went to Auburn on Seventh day and were kindly entertained at the home of David Wright, whose wife was a sister of Lucretia Mott, and through whom arrangements had been made for a meeting in one of the churches in that city in the evening. This was the only visit of the kind I ever made, but it was full of interesting incidents which made a deep impression on my mind and which I deem worthy of record.

I had gone to one place for the night and my friend to another, so I arrived at the prison a few moments first and before the prisoners had begun to come in. When my friend arrived about half of the prisoners were seated and he being dressed in a somewhat primitive style, with gray clothes and a white hat, which he wore all through the service, it created a good deal of merriment among the prisoners, requiring considerable effort on the part of the keepers to restore order. When all were seated the chaplain said they always had a formal service no matter who was there, and so he commenced by offering a prayer, which was followed by a scraping of the feet by the prisoners, and an "ahem," as if clearing the throat. It impressed me at the time as if they would have said, if the liberty of speech had been given them, "Well, I am glad that is through with." He then read from the Bible with

a like result. Then a hymn was sung, followed by a similar action on the part of the prisoners, which when we remember there were over 800 of them in the room, the noise was extremely unpleasant. He then introduced me, and I arose with very strange feelings, probably somewhat owing to their action and somewhat to the intense feeling of sorrow and pity for their condition. I told them that while the other exercises had been going on, there had passed before my mental vision several scenes which I would endeavor to depict for them as well I was able. I then drew a word picture of a home in which were a young couple commencing life with their first born, a boy babe, and presented to them the hopes and aspirations of those fond parents for that boy. Then another picture of that same boy in school life. Then another as he approached manhood and began to mix with evil companions; another of the boy in the saloon and at the gaming table, and finally of his incarceration within these walls. Then at the last, another of that home as I first saw it and it was now with the mother prematurely old and gray, sorrowing for her wayward son, in prayer for his reformation and return, and then called their attention to the fact that if our earthly parents followed us with such undying love, how much more tender and long forbearing and forgiving was our Heavenly Father, and appealed to them to resolve to live a better life when they should be liberated. Many eyes were wet with tears as I closed and a most profound quiet settled over them—so different from the formal worship to which they had been accustomed, and it taught me anew the lesson that no matter how hardened in crime one may be, there is yet left a tender chord, which if rightly touched, will respond with a softened feeling, and I left with the thought that some good had been done.

The winter following I obtained a minute to attend Scipio Quarterly Meeting and appoint some meetings within its limits, which service accompanied by my wife and J. W. and wife we entered on the early part of the Second month. The snow was very deep when we arrived there, making it somewhat difficult to get around, yet we held several meetings, one of which was

somewhat remarkable. We appointed a meeting at Aurora, and there were only six persons besides ourselves present, owing, as I afterwards learned, to the many divisions which had occurred in that vicinity among Friends, there being five Quarterly Meetings held within a radius of about three miles.

I sat in the pews for some time, but finally found a peculiar service opening before me, and I went up into the pulpit and addressed a particular state who was laboring under a great discouragement—had denied there was anything in religion and was seriously thinking of taking his life, and a full, free and powerful flow of the Gospel message was given to him, for I felt it was a brother present, and so expressed myself. I could not discover that it reached any one by my outward senses, and I wondered if I was led aright, but some time after I was informed I was correct in my feelings and had aroused the man to greater exertions and removed the bitter feelings regarding religion. We went to Skaneateles on this visit and were entertained at the home of Anson Lapham, who at first thought we could not get up a meeting, the snow was so deep—being five feet on the level, but by a little exertion a large meeting was held in the village near, to general satisfaction. We then went to Syracuse where there was only one Friend's family, and had a meeting in their home—a number who had never seen or heard a Friend having been invited in. My service in this meeting was entirely in addressing states and at its close much tenderness was manifested and many expressions of thankfulness were given for the opportunity, it being something they had never witnessed. We returned from this visit feeling amply repaid for the sacrifice made and the difficulties encountered.

In the fall of 1868 I asked for and obtained a minute to visit the families of Farmington Quarterly Meeting, which as they were widely scattered occupied me until quite into the spring. In this visit a number of incidents worth recording occurred. I shall never forget, while memory lasts, my first visit on this mission. It was to a woman Friend who had been speaking for several

years but had made but little advancement. I with my companion, J. Thorn, went to the house trembling within, yet trusting. Her husband came in and when we got into the quiet I saw that he was opposing her speaking, and in that opposition he had not always spoken kindly to her and of Friends. I had some plain service, told him if he wanted peace he must not any longer retard the work of his wife and encouraged her to be more faithful. His opposition ceased and she became a valued minister, though too late in life to go much from home.

In another visit to a family where the woman was a member, I found the most squalor I have ever seen in a Friend's home. The man was at the barn, but came in when invited. As he came into the room I saw with the spiritual vision in a semi-circular form in glittering letters on his forehead the word "Spiritualist." He was neglecting his wife and she had become discouraged and disheartened and had given way to a fretful disposition, resulting in a very unhappy home. To labor here, be truthful and plain, and not worry or offend, but encourage both to better things, made my work difficult, but I was enabled to go through it with a peaceful heart. On getting into the wagon my companion who was with me from place to place said to me, "John, I think thee is mistaken this time. I have known that man from his boyhood and this is the first time I ever heard he was a spiritualist." I told him I would rather be mistaken than to have found things as I did, but I felt peaceful and would leave results. But that evening after we had partaken of our supper with the friend who was to entertain us over night he asked where we had been, and when we came to this man's name, "Oh," he said, "he is a spiritualist," to which I remarked to my companion, "What dost thou think, now?"

When about to begin in another neighborhood the Elder told me over night that one friend who lived several miles away told him not to bring me to his house as he did not want to see me. But as we were about starting the next morning, when he asked me where we should go I said, "We will drive to see this

friend first;” so we did; found him in bed recovering from an attack of typhoid fever, but still weak. My friend went up stairs to see him and after a time came down and told me the friend was willing to see me for a few moments but was too weak for a sitting. I went up stairs and directly asked him what was the matter that he did not wish to see me. We had been acquainted when we were young men. He said he understood me to say at the funeral of his brother-in-law that I did not believe in the Bible, and hence we was unwilling to listen to me. I told him he certainly misunderstood me, for such was not my view. I then gave him my understanding of it and how I believed it. He replied, “If that is thy view, I certainly misunderstood thee, for this is exactly my idea of it.” I then asked him, he being a lawyer, if he had not found in his experience when pleading with a jury that things seemed so clear to him that he thought they must also see it and afterwards found they did not. He took my hand warmly, “Yes, John, and I have lost several cases by it.” Then I said, “Thou can readily understand how a minister in handling a subject may refer to the Bible with the thought that his idea must be clearly understood, and hence did not stop to explain it, and be thus misunderstood.” He replied, “I now see it and am sorry I entertained such feelings,” and we have been warm friends ever since.

During this visit I felt drawn to have a meeting in an Orthodox Meeting-House in the vicinity where the last incident occurred and for a wonder it was granted and we had a satisfactory meeting to most present—though some evangelistic ministers who were present made use of it to prejudice the minds of the members of a Baptist church a few miles distant, where I had appointed a meeting on Fourth day evening, but it resulted in a crowded house and their efforts only made my way the more easy.

In another instance I went into a family of entire strangers and soon after sitting down I saw they were in difficulty, that there was an estrangement between the husband and his brother who lived across the road, and that the wife had been instrumental in

bringing it about and had to tell them what I saw and what would result unless a change of action was adopted by her. I felt the husband would act differently if she would let him. When I closed she immediately acknowledged I had spoken the truth, but that some one had told me, and evinced some anger at our coming under such circumstances. I told her I had not heard of them until that morning, and a cousin of my mother's, at whose home we had stayed the night before, wanted to go with us there and I wondered why but consented. I turned to him and asked him to tell them if any thing had been said about them at his home. He told them no, and that I did not know anything about them at all until my companion told me where we were going. This satisfied her, she became tendered, and I subsequently learned the difficulty was arranged and harmony restored.

In the spring of 1869 I felt drawn to attend the Yearly Meetings of New York and Philadelphia and obtained a minute liberating me for the service. This visit was one of much labor and of deep baptism, though there were few incidents that need to be noted in particular, except I was more enlarged in testimony than I had previously been. In many of the meetings states were addressed and information nearly always reached me before leaving the vicinity that I had been correctly drawn.

At a meeting held at Poughkeepsie after the close of New York Yearly Meeting I had a sense that some one was present who had come with the express purpose of cavilling at what I might have to say, so that I arose with the expression, "If thy objections are answered wilt thou then believe," and stated that I felt as above written and reiterated the question, "If thy objections are answered wilt thou then believe?" After I had closed my exercise, a man sitting in the gallery a little way from me arose and in a very smooth, oily manner, commenced to speak and finally openly charged me with disbelieving the Bible. When he sat down I felt to give to the people what I did believe about the Bible, at the close of which as I broke the meeting, an old man who sat

facing me, not a member but an old friend of my father's, shook hands with me and said, "That man will never accuse you of disbelieving the Bible again." He proved to be a minister of the Orthodox Friends of that city.

In the summer of 1870 I had a minute to make a visit to Pelham Half-Yearly Meeting and some of its subordinate branches and to appoint some meetings within its limits. During the Eighth month my wife and self accomplished part of this work in the course of which this incident occurred. I felt a drawing to have a meeting in the Meeting-House belonging to the Orthodox Friends, near Norwich, Canada. One of my uncles, who lived a few miles from there went to see about it and make the needed arrangements, but after considering the matter they refused to open the house. He then went to see the Methodist minister, who lived not far away, but in the town. He promptly answered, "No; I understand Mr. Cornell is an infidel, and I do not want any infidelity preached in my pulpit." At this juncture the proprietor of the hotel in the place, who owned a large hall attached to the hotel, which he rented for town purposes and entertainments, came forward and offered the hall, which my uncle accepted. So the meeting was appointed for 2 P. M. on First day. They day was an exceedingly hot one, the mercury standing in the nineties. The hall running north and south with large windows to the west, with no curtains or shades, made it a very warm place. But at the hour the people flocked in and filled every seat, among them two Orthodox ministers and nearly all their members, the Methodist minister and his flock, all anxious to hear what the infidel would have to say. I could feel that deep spirit of prejudice under which they came. I rose soon after the meeting settled and labored first to clear up or break down that bitter spirit and it took me about three-quarters of an hour before I could see the way clear to deliver the message I felt I had for the people. I felt that spirit yielding and then I entered upon my real mission standing an hour and a quarter longer, and the meeting closed with a sweet tender feeling over all minds. After the

meeting closed and I came down from the platform the Orthodox ministers and the Methodist met me and taking each of my hands said, "Brother, we must acknowledge you were inspired to-day," and so I can verily say, the truth triumphed over all the opposition.

In the fall of this year I obtained another minute to appoint meetings among those not in membership with us within the limits of Farmington Quarterly Meeting and to finish what had been left undone in Pelham Half-Yearly Meeting. In the pursuance of that concern I was accompanied by my friend Joseph Thorne. While we were attending the Half-Yearly Meeting an incident occurred which had an important bearing and influence upon the character of my ministry ever since.

On First day morning I had delivered a strong doctrinal sermon from the text "Yet I am the Lord thy God from out of Egypt. Thou shall have no other God before me, for beside me there is no Savior." As I sat down a man rose in the audience and said, "Does the brother deny the atonement made by Jesus Christ on Mount Calvary?" and then went on to state the evangelical belief on that subject very excitedly and then left the meeting. I was brought under exercise and felt best to state to the meeting that as I had been asked a plain question I felt it would be right to make a plain reply, and then gave my views on that subject, showing that each one must make his own atonement by ceasing to do evil and learning to do well. As I broke the meeting an announcement was made that we were to have a meeting in a Baptist house about five miles from where we were, and as that announcement was made a young man in the back part of the house arose and said, "I am the sexton of the church where that meeting is to be held, and I hope we shall not have any such doctrine preached there as we have had here to-day." Between both of these interruptions a considerable excitement was created and my friends after meeting seemed some disturbed lest it should discourage and dishearten me, but I was preserved in a quiet frame of mind with the feeling that all would terminate well.

When evening arrived and we went to the place of meeting we found a house literally packed and here I was led to speak upon "What Made a Christian? What Was Its Object and Effect?" delivering the same doctrine as in the morning but from a different standpoint, and as the meeting closed a large expression of satisfaction was made and much feeling of unity manifested. This set me to thinking seriously regarding the manner of expression and opened to me the necessity of the minister exercising care in the delivery of his message, to do it in such a form and in such language as will tend to gather and inspire confidence in him instead of repelling and arousing and deepening prejudices against him. Prior to this time I had been repeatedly replied to, sometimes in not the most courteous manner. I found that there was a danger of getting into a form of set phraseology under which we would say things harsher than we felt, and it thus opened before me that in accepting a call to the ministry it was a part of our duty to as far as lay in our power culture ourselves so that we might deliver our testimonies in a manner which should win its way to the hearts of those who differed from us in view rather than to repel them by our abruptness or harshness in denunciation of those of others, and since the conclusion of that mission I have never met with any public opposition, as it changed my whole manner of expression.

On the following First day evening we had a meeting in a Methodist house in the village of Eden, Erie county, New York, at which I spoke from the text, "I am the resurrection and the life," etc., and near the close of the meeting I told them I felt impressed to open before them my understanding of the doctrine of the atonement, but not with any view of antagonizing the ideas of any others. As I sat down the minister arose and in a very excited manner said, "The doctrine delivered here to-night is directly antagonistic to the doctrines ever held by the Methodist Church, and I will preach from the same text next Sabbath." I did not notice it but soon closed the meeting with a few remarks which seemed to me appropriate. After the meeting the

minister came to me and in a very excited manner asked me if I was an accredited minister of the Society of Friends. He then said, "I do not see why you could not have brought some message upon which we could all agree and not hurt people's feelings as you have to-night." I replied, "First, I am not the bearer of my own messages, nor do I see any reason for any one's feelings to be hurt. I did not attack any one's view but simply gave you my own, which, as an independent thinker, I had a right to do," and in an angry mood he turned away, saying, "Well, I shall preach from the same text next Sabbath," to which I replied, "I had not the slightest objection; that I had no fear that the truth would suffer in consequence." As he left me one of the trustees of the church came to me and referring to the minister said he was a young man and had a good deal to learn yet, and I said, "I perceive he has."

On the next First day, as I was afterward informed, a large meeting gathered to hear him answer the Quaker, a reporter for one of the Buffalo papers was present at both meetings and gave a synopsis of both discourses, as far as the minister went, as he stated it, the Methodist had spoken for about twenty minutes and had not answered a single point in Mr. Cornell's discourse, and then stopped, stood a moment or two, and then said, "Friends, forgive me, I am wrong," and then closed the meeting. And so as I said to him, the truth did not suffer by his answer, but was triumphant.

CHAPTER VIII.

MINISTRY AND TRAVELS AND INCIDENTS CONNECTED THEREWITH.

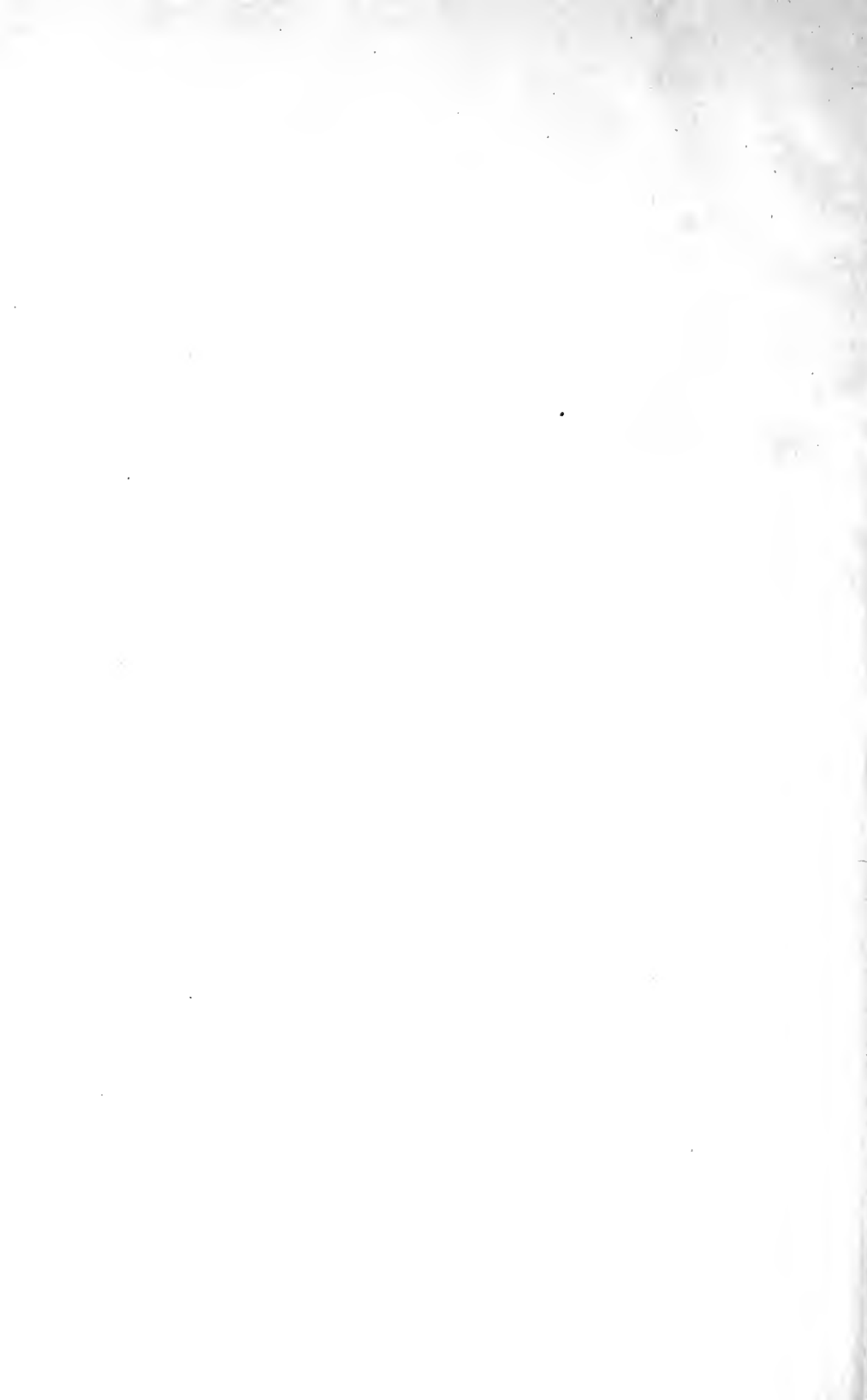
(Continued.)

I come now to a period in my religious experience wherein I was to be the most deeply tried, and when a storm which had been slowly gathering was about to burst upon me with an almost overwhelming force.

In the particular meeting to which I belonged was a minister who had been acknowledged several years before I was, and who at the time of his acknowledgment had a sweet gift, but after that it did not seem to enlarge nor did he appear to have any mission outside his own meeting, as he never asked for a minute for any service. And as I had become, from my position as clerk, and from the character of the service required of me in travelling to distant meetings, widely known, I had been requested to attend a large number of funerals, and while in our own home-meeting—my seat in the gallery was at the lower end of the upper seat—several old men as Elders occupying the seats at the head of the meeting, but on occasions of funerals I had been repeatedly desired by them to take the head of the meeting, all of which seemed to contribute to arouse in this minister an antagonism which manifested itself in many little ways, to which I paid no attention, but in the spring of 1872, when I had asked for the extension of my minute to appoint meetings among those outside of our Society, as I had not concluded all of my work, he deliberately arose and narrated to the meeting the circumstances of a law suit in which I had been engaged for opening my home as an asylum of retreat for the sister of my wife, who was unfortunately married to a licentious husband, and as



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my home was the home of her parents it was the only shelter to which she could flee. So my brother-in-law commenced an action against my father-in-law, my wife and myself for willfully and maliciously enticing away his wife and owing to a legal technicality and a biased judge succeeded in getting a verdict against me, my father-in-law dying before the suit came on. After narrating the events of the suit and the amount of judgment obtained said, "Now, if we liberate John, we virtually say to the world, he is innocent, and I am not prepared to say whether he is innocent or guilty?" To say I was surprised but faintly expresses my feelings, the attack was so unjust, so uncalled for as he well knew, but I was calm, cool and collected. In a few moments I arose and said, "Friends, you have heard what our brother has said. Now if the meeting is prepared to take the responsibility of my concern none will be more glad to be relieved from it than will I." A most profound silence settled over the meeting, which lasted several minutes, when one friend arose and said, "I am not willing to take the responsibility of John's concern," and another and another until all but my father had so expressed themselves, and the extension of the minute was granted me. The friend was labored with by some of the elders to induce him to make some acknowledgment, but he utterly refused. And for some time the queries were marked, with a delinquency regarding love and unity. The trouble would be quiet for awhile but would break out afresh almost every time I asked for a minute. When it was ultimately brought to a conclusion, by the friend resigning his rights in Society and remaining out for thirteen years, when he again requested, was received, but was of but very little use to us. During this struggle, while I kept on my way outwardly calm and peaceful, entering on many missions, I had the most severe contest with myself. So many things would reach me calculated to arouse my indignation for their falsity and the evident intention to crush me as a minister, that to keep out all vindictive feelings, to live in an atmosphere of love only, to control all within me that was of a vengeful nature, to

look upon these assaults with pity, and to go on in my work as though no unpleasant things were occurring, to quietly submit to insinuations from outsiders; that the two ministers of our meeting were quarreling without the opportunity of explaining, whitened my head ten years sooner than is the ordinary case with men, but under Divine help I was at last able to conquer myself and live in an atmosphere where none of these things had power to move me, and from which I could bear a testimony from experience it was possible to love our enemies. But it had an unfortunate effect upon our meeting, and its influence in the neighborhood. All his family withdrew with him and much was said by them among those not belonging with us to influence them against me, but after a number of years circumstances occurred which gave the public a clearer insight into matters and I once more regained their confidence and respect, but too late to regenerate the meeting.

But notwithstanding this heavy drain on my physical and mental, as well as spiritual endurance, the Master seemed to require a good deal of labor away from home. In the fall of 1873 I again felt that it would be right for me to attend Baltimore Yearly Meeting; so, in company with my beloved wife, who had been appointed to the station of an elder, we attended that meeting, wherein I found much labor; but no especial incident occurred to record except that there we made a more particular acquaintance with dear M. W., whom we had just met the year before at our own Yearly Meeting. A little while after we returned from this visit, I came into the house one evening after a hard day's work chopping in the woods, and after supper laid down to rest on the couch, when almost immediately I heard a voice with my inner ear, which kept saying to me: "Get up and write to M. W." I was so weary and so void of anything to write that I hesitated for a good while, but finding I could not rest I arose, went to my desk, took out the paper and picked up the pen, and then mentally asked the question: What shall I write to her? when, as in an instant, I was in

spirit transported to her home hundreds of miles away, and into which I had never been. I saw her as I entered washing dishes, which she soon completed. She was cheerful before the family, but as soon as she had completed her task I saw her go into the hall up the stairs, turn to the right and enter the bedroom, and immediately burst into tears. Then I saw her lying on the bed weeping. I then became conscious I was sitting at my desk with pen in hand to write to her, and the impression came she is under an apprehension that it will be right for her to make a religious visit, but she is not fully satisfied that it is a Divine command, and desires that some outward testimony shall be given her that her impressions are correct. Write to her what thou hast seen in mental vision; tell her the call is a correct one, that if she yields she will be preserved in health and will return to her home with sheaves of peace. I wrote as I felt the Divine Spirit was dictating to me, and mailed the letter; but the next day I was a good deal troubled. The question would arise, suppose this is all imagination? What a depressing effect it will have upon her; but again would come the assurance that I was right and I awaited a return messenger with no little anxiety. But as soon as the mail could bring an answer it came confirming my feelings, saying she had not opened her condition to any human being, but under the evidence given which she was seeking for she should lay the matter before her friends, which she did, performed the service and returned with rejoicing, and for nearly two years did I keep so close to this dear sister that when a requisition to go from home was made to her it was almost as directly made known to me, and I impressed to write and encourage her. Then I wrote to her, saying she could now walk without my support, and this would not be permitted any longer, and it never has been since. I had, prior to this experience, been frequently led to write to persons at a distance and open to them their conditions of mind to encourage them to the performance of some mission or be a comfort under some conditions of doubt, but this was my first experience in which it was given

me to see a person in a house in which I had never been, and when I did go, some three years afterwards, the part of the house in which I was in spirit was as familiar to me as though I had a long acquaintance with it.

In the summer of 1874 I again obtained the consent of my friends to visit Scipio Quarterly Meeting and appoint some meetings within its limits, and it was when obtaining this minute that the circumstance occurred which brought the trouble, in which I was involved with the minister referred to, to a crisis. It had been agreed between us, through the intercessions of the elders, that all of the past should be dropped and that we would strive to live in harmony. After I had asked for my minute and general consent had been given on both sides of the house and the clerk had made his minute liberating me, and the meeting was about to adjourn, he arose and stated that he did not give his consent to my having a minute, for he had no unity with it, and further said he had been pursued as unrelentingly as by a bloodhound. Fortunately no reply was made and the meeting immediately adjourned. The following First day afternoon, one of the elders whom I dearly loved and with whom I was connected by marriage, came to me, and after a little conversation said: "John, suppose the elders were to say to thee not to go on that journey, what will thee do?" I sat a moment in quiet, for I was taken somewhat by surprise, and then answered: "I should not pay any attention to it. It is not within your province. I have been liberated by the Monthly Meeting and am amenable to it and not to you. But if you feel uneasy about my going, as there will be another Monthly Meeting before I go, you can lay it before that meeting, and if it repeals its action I will respect it; not otherwise." He seemed very tender and it was not brought before the meeting. Soon after I returned from this visit our Preparative Meeting of Ministers and Elders occurred, and the answer to the query, whether we were in love and unity with each other, was strongly marked in consequence of his course regarding my minute. This occasioned

much exercise, during which some considerable reflection was made upon me, when I arose and said I hoped the discussion would now cease, and when the business is concluded I had a proposition to make in relation to the subject under discussion. The meeting then concluded its routine business. I then stated to the meeting what had occurred at the Monthly Meeting and that I had been further informed that one of the ministers present had had an interview with the Friend (he was not present at the meeting), and that it took him an hour to narrate the causes for grievance he had against me, and that if these statements were true it made of me one of the deepest of hypocrites. Now I propose that this meeting call an extra session of all its members and have the Friend state to it these grounds of grievance, and if I could not satisfactorily explain each and all of them to all present I would make such acknowledgments to the individual and to the meeting which they might demand.

The proposition was adopted and that evening set for the meeting. We met at the time appointed, and after waiting in silence awhile for the clerk, who was a timid man, to open the subject I arose and made the same statement I had made in the afternoon meeting. Almost immediately on taking my seat the minister to whom I had referred in the afternoon as having had an interview with the Friend, said, "We do not want any statements, but want these Friends to drop the subject and live in harmony with each other," to which another friend assented. I replied I had tried that without effect. I had been endeavoring to learn wherein I had offended, but could get no definite answer, and I wanted the matter settled then. The friend then arose and said he had no explanations to make, for he had that day, just before our meeting met, written his resignation and would present it to the Monthly Meeting on the morrow. This led to a long and earnest labor to induce him not to take such a step, but without avail. He was unyielding to the last degree. I then said to the meeting: "If the Friend takes this course I want to know what my standing is with you. Must I close my

mouth in the ministry, or may I be at liberty to speak in our own meetings and refrain from traveling in the service of the Master? and I want an expression from every member present, and shall insist upon it." This brought the meeting into a solemn quiet which lasted for some time, when the minister who objected to any statement of the grievances said: "John has done all that can be asked of him," to which each minister and elder present, except the Friend referred to, gave an unqualified assent. This cleared me and put me on the right footing. The Friend resigned, and so far as the meeting's action was concerned closed the trouble, though its effects were felt for a long time afterward.

In the fall of 1876 my wife and self attended Baltimore Yearly Meeting as delegates to the convention of the Seven Yearly Meetings on Indian Affairs, and took in the Centennial Exposition on the way. Having no especial concern to appoint meetings we did not ask for a minute, but while on our way found there was likely to be some considerable service required of me, so on our arrival Second day noon, at the opening of the afternoon session, I gave to Friends the reason why I was there without a minute and was given a hearty welcome and asked to feel myself at home. At this time some members of the meeting were very particular about ministers coming among them without a minute and rather harsh in their treatment of the subject. The next morning I felt a strong drawing to pay a visit to the women's meeting and was liberated to do so, but as soon as I had gone into the meeting the question was raised that it was out of order and establishing a dangerous precedent to thus give me, who was there without a minute, such a permission as had been granted me. When in the women's meeting I was closely led to address a number of states, and the meeting was a deeply baptizing season and evidently owned by the Master. Between meetings I was informed of what had taken place during my absence, and meeting one who had taken a prominently active part in the discussion, I told him I was sorry they had gotten so

out of order in the meeting that morning, first, to discuss such a subject when I was not present, and next, that I was perfectly in order as the discipline of my yearly meeting gave me the liberty to appoint meetings while away from home in its service; I was here on an errand for the meeting and had the consent of your meeting and was therefore in order. I mention this circumstance to show that we can insist too strongly on points of order in an improper manner. We had several parlor Friends' meetings while in the city, and a large one was called at C. Blackburn's, but just as they were gathering a telegram was handed me, stating that my father, who was ill, was worse and wanted me to return at once. So I had but little time with them, and with a mind somewhat disturbed by the message it was not very satisfactory, though, when I arrived at home, I found these fears were groundless—he was much better.

I came again for a few days to attend the convention on Indian Affairs in the fall of 1877, and this time felt drawn to have a meeting with the Friends at the Mansion House. A great number gathered, filling the parlors and the halls. I addressed, I believe, some thirteen different conditions. One or two others spoke, and one of them attempted to break the meeting, but no one moved. I was then brought into a close sympathy with a mother who had lost an only son and who was mourning at her lot and questioning the goodness of the Lord in taking away the staff upon which she was leaning. While I was speaking I noticed a woman near me weeping and sobbing. I gave some words of counsel and comfort, then closed the meeting, when this woman came to me and said, "Thee used the very words I had in my mind, and thee has been a comfort to me." I subsequently learned that she had kept her trouble so before her as to make herself burdensome to her friends, but after this she became calm and reconciled and for many years after, when I met with any who were present at that meeting, they would recall it, as it had made so deep an impression on their minds.

The winter following this visit was closely occupied with the care of my dear father, who grew weaker, but continued on until the Ninth month, 1877, when, after the most keen and intense suffering, he passed from earth to a brighter abode. Though of a strong, impulsive nature, and subject to an uneven temperament, yet underneath there was a kind and loving spirit. He was a man of excellent judgment, both in temporal and spiritual affairs, and was for a long time an elder in good standing.

Soon after his death my wife and myself went to Poughkeepsie and New York to perform a mission which he had entrusted to me, and to visit some of our relatives, it being the first visit of a social character from home since I had entered the ministry.

I had for the past five years, up to 1877, at times seen that a field of labor was awaiting me within Philadelphia Yearly Meeting, but the claims of business, the want of surplus means and the feeling that the time was not quite ripe for the presentation of that which would be given me to deliver had prevented my laying the matter before my friends, but on our return from Poughkeepsie the way seemed to open clearly and so we obtained a minute to attend all of the Quarterly Meetings in that Yearly Meeting, and to appoint meetings as way might open. The magnitude of the concern, the consciousness that my manner of presenting the truth as I saw it might arouse some opposition, and cause the more conservative elders to reprove me, all gave me a feeling of dread upon entering the work, but my faith that it was a right call and that my Heavenly Father would sustain me gave me the needed strength to go forward. So we commenced the service in the Western Quarter on the Eleventh of First month, 1878, our friend William Sharpless, of Philadelphia, having kindly mapped out our itinerary until we should reach that city, where we were to make his hospitable home our headquarters, and for the kindness bestowed upon us, the efficient aid rendered all

through the visit by him and his dear wife, that mother in Israel, Sarah J. Sharpless, I shall ever be grateful while memory occupies her throne.

Our service in this mission was close and searching, more particularly so in the meetings of ministers and elders, among whom I found a disposition to rest on what our forefathers had learned, and to block the way for the presentation of any new thought that did not, in their judgment, harmonize with the teachings of the past. And hence I found my hardest work in these meetings. The meetings for worship were usually large and I felt an openness, altogether unexpected, to receive what was given me to deliver, and though I gave fearlessly the message committed to me, I did not meet with any serious opposition.

At the Western Quarter, soon after I had commenced, I made a quotation from the Scriptures, and as I had not read it in some time I was conscious that I had not quoted it verbatim, but had given its substance, when I immediately felt that a minister among the women who sat near me closed her mental ear to the reception of what I might say further, as I saw she had allowed some prejudice to take possession of her mind before I came, though I did not know anything of this until it came to me while I was speaking. I immediately paused, stated what I saw, without indicating that I knew who it was, and opened before her and the meeting the injustice and unfriendliness of such a course. I saw she understood it and became more open to receive my message. During the meeting for business I was drawn to visit the women's meeting, and during my testimony, she, with most of the meeting, was tendered to tears, and after the meeting met me with a loving and tender spirit.

While attending the Quarterly Meeting of Ministers and Elders in Philadelphia my way for expression was entirely closed and I sat in deep travail of spirit throughout the meeting. Some disturbing element had been introduced and the discussion was prolonged, not always in the most kindly spirit. I prayed

in secret that the storm might be stilled, and before the close a sweeter spirit prevailed. At its close a dear elder, whom I knew to be a good deal conservative in his views, came to me and said: "John, thou never preached a more powerful sermon in thy life than thou did to-day. I felt the travail of thy spirit and I have not words to express the encouragement it has been to me."

When at Buck's Quarterly Meeting of Ministers and Elders I was brought under a deep exercise on account of their condition and waited until near the close of the meeting before speaking, in the hope as in Philadelphia the ministry of silent travail would be all that was required, but that would not avail; so I told them that in my spiritual vision of them I had been reminded of that scriptural expression, "The life is more than meat and the body more than raiment," and I would add principles are more important than the practices that grow out of them, and I see that you who compose this meeting have made the meat of more importance than the life, the raiment of more importance than the body, and the practices of the fathers of our Society of more importance than the principles upon which these practices are founded, and the consequence is you are driving your young people away from you and then opened before them the necessity of pursuing a different course—and how to pursue it. As the meeting closed and as I was an almost total stranger among them, the greetings were cold and distant; the feeling was as though I was surrounded by icebergs. The old Friend, a minister, by whose side I sat in the meeting, gave me the tip of his fingers as I presented my hand, and an elder came to me with a criticism about the overcoat I was wearing, because it was double-breasted, all of which thoroughly confirmed my convictions of their condition.

When the meeting gathered the next morning, a prominent minister belonging to that Quarterly Meeting knelt in supplication, in the course of which she made the most bitter personal attack upon me that I have ever encountered in my life. I could not help being sorry for her, and so strong was her feeling

against me that she would never speak to me afterwards while she lived, though we met a number of times. I record this with an intense feeling of sorrow that any one occupying so prominent a position should so far forget the common amenities of human life and still claim to be a servant of the God of Love.

I arose soon after and delivered a lengthy testimony, under which the meeting was baptized into a deep, tender feeling and a precious solemnity spread over us. I also visited the women's meeting, speaking to a number of states, and leaving them with the tears streaming down many a cheek, and when the meeting closed, the feeling was so different. The loving tenderness with which my hand was grasped by some who were so cold the day before evidenced they had acknowledged the power by whom I was commissioned.

We held a number of meetings within that quarter, to all of which the old Friend, who sat beside me in the Meeting of Ministers and Elders, came, and at the close of the last meeting he bade me farewell with the tears coursing down his cheeks, and said he couldn't express the thankfulness he felt in having been permitted to listen to the presentation of the gospel truths I had given.

During the course of this visit my friend, S. J. Sharpless, said to me one morning, on a day in which we had no meeting appointed, "Will thee go with me to visit an invalid Friend to-day?" I said, "Certainly." So after dinner we went to see a Friend who had been very ill for sometime, and who was then very weak, and her recovery seemed to the outward observer to be extremely doubtful. She came down into the parlor to meet us, and I soon perceived with my spiritual eye that she was yearning for some comforting word. I was led to tell her that I saw that she would recover sufficiently to complete the work the Master had intended for her to do. I could not see that she would ever be a well woman, but that she would be able to accomplish the work. When we left the house dear Sarah said, I am so glad thee could leave such a message for her, for one

of our ministers went to see her a few days ago and chided her for her hopefulness, and bade her set her house in order, for she should surely die and not live, and it had somewhat depressed her. This occasioned me no little exercise and anxiety as to which of us had the clearer vision. I was an entire stranger to the Friend and the other minister knew all about her, but after circumstances proved the correctness of my impressions. She did recover sufficiently to become a recorded and a valuable minister, and though never a strong woman, accomplished a good deal of service and lived for eighteen years afterward.

I had purposely avoided attending the meeting at Spruce Street and hoped to be relieved from attending it altogether. Perhaps this was owing to some prejudice, as soon after I entered upon this mission Sunderland P. Gardner was in this vicinity and at a meeting there was openly opposed by a prominent minister. Knowing that my views were in harmony with S. P. G.'s, I naturally shrank from such a spirit, but I found I could not avoid it, but left it to be the concluding meeting in the service. A very large meeting gathered. The house was filled and every seat occupied, but the power of the Lord raised me above every opposing spirit and I delivered my message with fearlessness, and yet with tenderness. As the meeting neared the close, dear E. Paxson delivered a touching and tender resume of my work among them, and as it closed one Friend, a minister, said, thou hast not only held out to the end, but has given us the best wine at the last of the feast—and those Friends from whom I had expected to meet the opposition came to me and the one who had opposed S. P. G. said: I have enjoyed this meeting and am sorry not to have seen more of thee during this visit; and the other said, I got out of a sick bed in opposition to the request of my family to come to this meeting, and I am so glad I came for it has been a season of rejoicing to my spirit. Another Friend said to me: John, does thee know why thee has not met with the opposition thee expected during this visit? I replied, No. Well, I can tell thee. Thee gives us thy own ideas about things,

but does not denounce those held by others, and in this way disarms all opposition.

We returned to our home bearing our sheaves of peace with thankful hearts that we had been able to perform the mission, we hoped, to the honor of Him who called us to the work. We had been absent ten weeks and were present at 100 meetings, in all of which but one I had borne testimony.

The year of 1879 was spent mostly at and about home. We were rebuilding our house that year, and for the first time since 1837 I was absent from our Yearly Meeting, as I could not consistently leave my family in the exposed condition they were while repairing the house.

In the fall of 1881 my wife and I again attended Baltimore Yearly Meeting, and went to Sandy Spring for the first time, and had a meeting at Washington. During the two following years we were mostly at home—except attending to the frequent calls for funerals, which occupied a good deal of time and occasioned much travel, at one of which I was quite singularly led. An old man had been killed by the falling of a tree while he was in the woods superintending his men. He was not a member of our religious Society, but his family desired some prominent Friend should be sent for, and so his brother-in-law telegraphed to me. On arriving at the house of the brother-in-law I felt a check against enquiring anything about the man, though on the way to his home he had told me how he met his death and why I had been sent for. When the time of the funeral arrived and we were gathered, I arose and said, before I enter upon the deliverance of my special message to the people, I feel impressed to give a description of the character of the deceased, though I have never known him, nor have I enquired anything about him since I came to the neighborhood and know therefore nothing but what has been impressed on my mind since I came into the house. I then described minutely his habits of life in his home and in the business world. He had been loving and kind, true and upright in all these relations, and although he had never united

with any church his life had been lived from a true Christian principle, and then made his life the text of the discourse which followed. I was listened to with deep attention and an unusual solemnity settled over the assembled company. After we had started from the house for the interment, as I rode with the brother-in-law, he turned to me and said, I have known that man all my life, and yet I could not have described his character so accurately as you did. It seems strange to me how you could know so clearly, for all you said is strictly true. When I was about to leave for home he said, I want you to go a little early and make a call on a gentleman in the town, who was the leading citizen and a prominent member of the Methodist Church. So I accepted the proposal, and after finding him we went to his house for a little talk. He turned to me abruptly and asked: "How did you know so accurately the character of that man?" I said only by the impression received at that time, which we Friends call Divine Revelation. He sat for a few moments, apparently in a deep study, and then said: "It is strange. We have tried to get him into the church, and some have charged him with infidelity; but you have made him out a Christian and I will have to acknowledge you are right, but I never saw it in that light before. Strange, strange." And we parted under a deep feeling of tenderness.

On another occasion I was called to the city of Cleveland, to the funeral of an old man who was a member of our Society and had gone there to live with his children, two of whom had married wives who were members of the Orthodox branch, and one granddaughter had married a minister among them.

On arriving there the evening before the funeral I also felt a check from making any enquiries about his last hours. While they were arranging the rooms for the funeral I felt impressed to go and look up a text in the Bible, which had been placed on a stand, and mark it so I could turn to it, which I did; and then after the company had gathered I arose and told them I must first describe the closing hours of our friend. Among the

things I said were that efforts had been made to get him to acknowledge that he had been in error in his religious views, and he had replied that he had lived by them and was not afraid to die by them, and that the close was a peaceful and happy one, though I knew nothing about it save the feelings I had while I was speaking. I then took up the Bible and turned to the text and read it, and then remarked, as I laid it down, I believe in the truths contained in this book, but I do not accept all the interpretations of its texts that have been made by the theologians and I am unwilling that any man or any set of men should interpret a single text in it and say I must believe it because they had so interpreted it. Nor did I ask any one to accept any explanation I might make because I made it, and then turned to my subject. A most profound attention was given to me, and as I closed I expected that two Orthodox ministers present would follow me, but they remained quiet. After we had started for the cemetery one of the gentlemen in the carriage and one of the bearers said, "This is the first time I ever heard a 'Hicksite' minister speak and I must confess I was not looking for a discourse in which I had so much accord from one. I am a member of the Orthodox Meeting here—became such at a revival a few years ago. Will thee be willing to give me a concise statement of thy belief in the Divinity of Christ?" I said certainly. I then told him we did not acknowledge the person or humanity of Jesus to be divine, that was human like ourselves, but the Spirit through which that person spoke and worked was divine, the Spirit of God manifested in the humanity, and this constituted the divinity. Why, he said, that is my view of it, and if that is the view of your people you have been sadly misrepresented. He then asked me a number of questions on other points, which I promptly answered, and as we parted he said, I am very glad I met thee. I shall have clearer ideas of your people than I have heretofore had.

I forgot to mention in its place that as the meeting closed the two ministers came to me, one taking each hand, and simul-

taneously said: "We must acknowledge that thee was inspired to-day."

I think it will be best to mention here, before I go any further in the narrative, that I had, prior to this time, been occasionally drawn to read a chapter in the Bible when in the pulpits of other churches. As I found I could not get at the people in their prejudices against us until I did so, and also for several years I had been in the practice, when I went into those pulpits, to take the usual time for their meeting, letting the ministers, if present, conduct the meeting in their usual way and leaving me the time for the sermon. I found by this practice I reached more people, for the attendance was usually larger, and while they were conducting the service I had my time for communion with the Spirit.

The year of 1884 was one of great trial and of great conflict to me in my spiritual work. In the early spring, having no particular concern on my mind, my wife and I had planned a visit to our relations and friends in New York and its vicinity, and had arranged to leave home on the Eighth of the Fourth month. On Seventh day, the Fifth of the month, she arose a little earlier than usual to make some preparations for the journey, and when the breakfast hour arrived came in to waken me, which she did by putting her hands, which had been in cold water, playfully upon me, so full of life and good spirit was she, but while we were sitting at the breakfast table she suddenly put her hands to her head and said. "Oh, what a pain in my head." As she had been subject to neuralgic attacks I was not alarmed, but got her on the couch, and at her request applied some warm cloths to her head and got her feet into warm water, when she vomited and became easier. I then took her feet out of the water and was wiping them when she exclaimed again, "That pain has come again." As I looked up, I saw it was death. She gasped two or three times and all was over. I was alone with her, having sent the girl for help. The shock was indescribable, but I was calm and heard with my inner ear—"Thou hast, to comfort others,

told them I would be with them in their hour of sorrow to uphold them; now live it out." On the day we were to start on our journey for a pleasant visit we laid her form away, amid many tearful eyes, for she was universally beloved wherever she was known; and I was practically alone in the world—no parents, no brothers or sisters, no wife, no child—only the strong arm of my God to lean upon. An uncle and his family, who lived near in a house of mine, moved in to take charge of and care for the home; but its light had gone out, and she who had stood by me in all the ups and downs of life had gone to a brighter home than ours. So, amid my sorrows, I could rejoice for her. While our life had been one of unbroken harmony, much had come into it from outside conditions that had clouded it with sorrow.

In a little over two weeks I was summoned to attend the funeral of one who had been an inmate of my family for about two years and to whom both my wife and myself were warmly attached. She was married and lived about two miles from us, was present at the dear one's funeral, but was summoned away after about three days' illness, and her husband—not a Friend, nor was she—sent special word for me to conduct the funeral. It seemed to me more than my human nature could bear, and I told the messenger I did not see how I could. He replied: Her husband said to tell me he could not take no for an answer. So I replied: I will come, trusting the needed strength would be given. It was an occasion that will never be forgotten by those who were present. Their sympathy for me, as all knew what I had been passing through, made them tender and their hearts were open to receive my testimony. My voice trembled with the struggle for control and was full of pathos, so that the tears flowed from the eyes of men unused to weep. When all was over and I settled down in my lonely home I found I had received an unexpected strength to bear my allotment and a sweeter spirit of resignation seemed resting upon me. Before the close of that week another summons to a funeral came and

this time to that of Martha Travilla, near 400 miles away. I had known she was nearing the close and in response to a request of the family received before my loved one was called away had said I would come to them when the hour came. When the telegram came, and was answered, there came an impression to attend Concord Quarterly Meeting and some other quarters before Philadelphia Yearly Meeting, and also New York Yearly Meeting, and the Monthly Meeting occurring the next day—giving me time to attend it and get to the funeral, I laid the matter before my friends and obtained the necessary minute.

Of this visit I can say but little save that it was a deeply interesting one and the peculiar circumstances under which it was undertaken seemed to open the hearts of all who knew me and rendered the service more easy. The being required to labor for others, to carry comfort to many other sorrowing hearts who, like myself, had been bereft of companions, as I met seven of those who had parted with their wives within the past three months and in whose homes we had been entertained six years before, all seemed to bring just the consolation and strength my bruised and bleeding heart needed, and I came home strengthened.

I had for several years felt that when the proper time came I would have to visit the Western Yearly Meetings, and it opened to me that this would be the right time. I was at liberty, so far as my outward affairs were concerned, and I could go thus early in my bereavement without subjecting myself to any suspicion that I was actuated by any sinister or concealed motives, for I soon saw that my steps must be very circumspect if I wished to avoid undue and improper criticism.

So in accordance therewith I obtained a minute to attend Illinois and Indiana Yearly Meetings, taking Pelham Half-Yearly Meeting, held at Lobo, Canada, on my way, and making a brief stop at Chicago.

While attending Illinois Yearly Meeting we held a meeting at the meeting-house on Second day evening for young people—

in place of a parlor meeting, as it was thought there was no parlor large enough to hold those who would come.

As we started for the meeting I had a peculiar experience. I suddenly lost all power to think upon any subject. Nothing the eye rested on outwardly seemed to convey any impression to the brain. The mental activity appeared to have come to a stand-still, the mind a blank. It is almost impossible to convey the feeling endured to another. It was not suffering, but an entire stripping, and in this state we arrived at the meeting-house. While I was in this condition I took my seat and the Friend who sat beside me suggested that the young people be invited to take the front seats, which I mechanically did. Then he arose and spoke a little while, but it made no impression on me as to whether it was appropriate or not. I heard it mechanically and that was all. The first conscious impression was, get up, go down on that lower step near to the young people, and tell them why the parlor meeting was called there, which I did, but said, I have nothing yet for you. After standing a few minutes, though it seemed a good while to me, I had a sight of a state and the command was given to describe it, and then came another and another, until I stood there an hour and a half, speaking as rapidly as I could and be understood, until I believe every spiritual condition present had been described and appropriate counsel given, and when I closed there was scarcely any dry eyes in the room. I never in all my experience saw a congregation so melted. Many came to me in the course of the Yearly Meeting afterwards and said they would never forget that meeting, they had been comforted and encouraged as they never had been before.

After closing my work there I went to Richmond, Indiana, and was entertained in the home of Benjamin Stratton. I had written to have an appointed meeting on a week-day evening prior to the Yearly Meeting, which was to be held at Waynesville, Ohio. When the meeting was held I was not a little disap-

pointed to find it so small where I had expected a large one, but kept my own counsel.

There was a family living in Richmond whom my wife and myself had met when attending New York Yearly Meeting in 1869, we homing together at Thomas Foulke's, of whom they were distant relatives. They had a daughter who was single and to whom my wife and myself became strongly attached, and between whom and myself, on the part of my wife there had been kept up for a number of years an interesting and to me a valuable correspondence of an almost entirely religious character, for she had a seeking mind and had evidently had a good deal of experience. I did not go to this home to stay during my stop in Richmond because I wished to avoid giving occasion for gossip, but I went to make them a friendly evening visit. As I came from their house and was walking along the street it suddenly flashed upon me that the reason why the meeting was so small at that place was that two friends had been there recently and the people were so disappointed they would not come again, and I must come back to Richmond after the yearly meeting. When I returned to B. Stratton's home I found a couple of Friends who had called to see me, and after chatting with them a little while I said: I have had a singular impression this evening while on my way home, and I then told them what it was, and as I was speaking I noticed the Friends exchanging glances. After I had told them what I felt, they said thee is right. Then I said I must come back again, and will be here the first day but one after Yearly Meeting, and you may give notice to that effect.

At the close of the Yearly Meeting, and I had visited a number of meetings, I arrived in Richmond on the Seventh day morning preceding the time of my appointment of the meeting on First day, making my home with William C. and Anna Starr. Very soon after I arrived Ruth W. Horney, the mother of the family to which I alluded as visiting when there before, came in and requested that I should hold a parlor meeting at their home, as

her husband could not get out to the meetings. After a moment's thought I acceded to her request and in the evening a large number had gathered in their parlors, to whom I was led to speak very closely, describing a number of states present, and thought I had concluded, when I heard with my mental ear the question: Is there no message for me? and I repeated the language, and said yes. Thou will have to part with one thee loves much sooner than thou hast any idea of, and then gave some further counsel; and I subsequently learned that within a week she was summoned to the bedside of the husband of a dear sister, who soon passed away. After the meeting and I had a word or two for each who came to speak with me, and then the daughter of the family came and said she had been greatly comforted by my testimony, part of which she felt was for her directly. The family had been suffering from reverses of fortune and the daughter was now their main support and the burden was pressing heavily upon her. I said to her: I see that this heavy burden resting upon thee will soon be lifted, when, like a flash of lightning from a clear sky, came the impression: Yes, and it is for thee to lift it. I was astounded, but with it came an outflow of affection for her that it was with difficulty I could command my feelings. I was startled, as it was but a few months since I had parted with a precious companion; and although I was lonely, I knew the world would misjudge me and make unfavorable comments. I was enabled, however, to keep my composure and leave them in entire ignorance of my feelings.

The meetings the next day were largely attended and were baptizing seasons. A little circumstance had occurred at the First day School Association at Yearly Meeting time, in which one of the ministers residing at Richmond had made a rather impassioned reply to some remarks of mine about the study of the Scriptures, stating there was no other rule for us to be guided by but them. As the meeting in the evening closed he came to me and threw his arms about my neck and said, while the tears were flowing: I was wrong. Forgive me for what I

said in reply to thee. So I turned my face homeward with the feeling that I had done the Master's will as faithfully as I could, and a sweet peaceful covering was over my spirit, even as I entered my darkened home.

After being home a little while, one day, while I was resting in the hammock and thinking over the late visit, there came a command, Get up, go in the house, and with thy pen write a proposal of marriage to thy friend, Eliza V. Horney. I struggled with it. I reasoned with it, but could not put it aside. So in obedience to the feeling, which was but an echo of the affection I felt for her—for I had long had that in one form—I wrote to her my feeling and offering her my hand and my wounded heart. I sealed the letter, put it in my pocket. I was expecting to go the next day to attend the funeral of a dear friend, who had lived some twenty miles away—who was sick when I left home and whose great desire was to live until my return, so I could be present at his funeral—which wish was granted him, as he lived about a week afterward. While on my way to the funeral I had to pass a post office about half of the way there. As I neared it there came a strong impression, as of a voice speaking to me, "Mail that letter, or I will not give thee any service to-day." So I mailed it with a peaceful heart; and as my proposal was accepted in a proper time, we were married, and our union has been a blessed one indeed. Not the slightest jar has occurred; and, like my first companion, she has been a true elder to me, a wise counsellor and a fitting companion to me in my labors, both from a literary and spiritual standpoint. I have penned this minutely, to show to the reader that in so important a matter as marriage, and particularly in a second one, it is safe to rely upon the guidance of the Divine Spirit, and when it directs and we follow all will work together for good.

We were married on the Twenty-fourth of the Ninth month, 1885. In the spring of 1886 we attended the Yearly Meeting in Philadelphia, and a day or two after our return we received word of the death of Eliza's father, and went immediately to Richmond

to the funeral, and brought her mother home with us, and she continued to reside with us until her death, adding to the enjoyment of our home life by her genial and loving disposition. Our intercourse was always marked by a warmth of affection which approached nearer to the feeling I had for my own mother than anything I had known since her death, and I believe the feeling was reciprocal. * * * *

In the spring of 1888 we had a minute to attend New York Yearly Meeting, and made a visit on Long Island and went to our Yearly Meeting at Bloomfield, Ontario, with no especial incident worthy of notice.

* * * * In the summer of 1886 we had a minute to attend Fairfax Quarterly Meeting, held at Goose Creek, and found them in a very unsettled state, owing to attempts on the part of the Orthodox to convert our members to their faith. Had much service of a close nature, yet calculated to allay the excitement and hold our own membership in steadiness, and, I think, was to some extent successful. The truth, as I saw it, upon these vexing controversial questions was clearly set forth, and in some private conversation and in parlor meetings counsel was given which was acknowledged by some to have met their questionings and satisfied their longings.

In the fall of 1889 I again attended Baltimore Yearly Meeting in company with my wife and her mother, and also attended Baltimore Quarterly Meeting, at Fallston. I found a good deal of service in both meetings which appeared to be satisfactory to Friends. At this time I was approached by some friends in Baltimore and requested to think about coming to reside among them, to which I laughingly replied, "It was a question of how to get my bread and butter," as I could not then see my way clear and had not seriously thought of making any change, but this aroused thoughts upon the subject as to whether it would be a proper move or not. My former visits to Baltimore and the kind reception I had received together with the feeling that there was a reciprocal

congeniality upon religious questions decided me, if I ever made any such change, it would be my choice to come to Baltimore.

In the spring of 1890 I found an exercise resting upon me to attend Illinois Yearly Meeting and visit the meetings comprising it, and look up some of the isolated friends residing within the limits of that meeting, and as way was made for it from a pecuniary standpoint, I laid the matter before my friends and received their sanction and encouragement therein. So we left home in time to reach the Yearly Meeting. After which we first attended all the meetings in Illinois except East Jordan and Chicago, leaving them for our return. In some of these meetings I found much close work, but when I had any meetings among other people great openness was witnessed and a willingness to hear the truth as I held it. At one meeting in Fulton county, Illinois, held in the evening, I rose with the text "As in Adam all die, even so in Christ shall all be made alive," and said I had felt on sitting down among them that some one present was very desirous to hear that text explained. And after meeting a man came to me and said, "When I came to church to-night I hoped that text would be explained, for I had bothered over it a good deal, but could not get any satisfactory explanation, and when you rose and quoted it I thought now I will get what I want, and I have. You have explained it to my entire satisfaction."

We had a meeting at Kankakee, Illinois, in the Presbyterian house. There had never been a Friends' meeting in the town before, and their ideas of Friends were very crude. One friend resided there who was a distant relative of Eliza's, and whose daughter was a member of the church, had visited us in our own home during the summer and through whom we gained admission to the church. On getting to the meeting place we were met at the door by the minister in a very cordial manner. As he walked down the aisle with me he said, "Do not feel yourself trammelled, but give us just the message the Lord has commissioned you to give." Many came out of curiosity, but were very attentive as I opened the subject given me and many greeted

me at the close very warmly, and the minister thanked me for coming, saying, "I have not only been deeply interested in your discourse, but much instructed."

We went into Iowa, first to Mt. Pleasant, and were entertained by Bennett Walters and wife very kindly, but I found her too much wrapped in faith cure to be a very genial companion. We called on Joseph Dugdale; had expected to have been entertained there, but by some misunderstanding were not. At Prairie Grove we held several meetings in succession, each one showing an increased interest and attendance over the others, and confirming the thought I had previously had, that it would be better if our ministers who have the power to interest people could spend more time in each neighborhood better results would be secured, and yet I know this would require great care, for all are not fitted for such a work.

At West Liberty we found great openness among the Methodists, holding a union meeting in their house on First day evening, which was very largely attended by all classes of Protestant professors, some Wilbur friends being present, though I was informed it was contrary to their discipline. Friends desiring another meeting at first appointed it in their own house, but when they notified the Methodist minister he said, "That will not do, your house will not hold half of the people that will want to come so come to our house," and we went there a second time. At the close of this meeting the minister came to me with his eyes full of tears and said, "Brother, I have enjoyed these meetings more than I can tell you, and if you ever come where I am again I want you to feel you have a church home with me," and so we parted as brothers in Christ, though known by different names. Some of our meetings in Nebraska were seasons of deep baptism, but of great spiritual enjoyment. Sometimes I would be led to expound doctrines and sometimes to open the spiritual condition of those assembled. We went as far west as Ellis, Kansas, where we had an interesting experience. Our friend, Daniel Griest, had endeavored to make arrangements for a morning meeting, one in

the afternoon and one in the evening, but had not succeeded about the morning meeting when we arrived, as it was the Methodist Quarterly Meeting time, but before First day came the minister sent an invitation for us to come to the meeting and take part in the exercises, and feeling at liberty to do so we went, and as we went in he came forward and greeted us warmly and said, "Brother, I will leave time for you to speak as long as you wish," and we had an interesting meeting. In the afternoon we held a meeting in a Grand Army hall, as Daniel said there were some in the place that would not go to the churches because they did not believe in paying the ministers, nor accept their theology, and he thought they would come to the hall, and in this he proved to be correct. After the meeting one man came to me, and he was one who never went to the church, though his wife was a member, and said to me, "That was straight goods," and afterwards sent word to me if I would settle in Ellis they would furnish the hall and warm and light it free of expense to us. I also attended a meeting in a school house some nine miles north of Ellis, and it was well filled. As I opened the truth in its simplicity and was led to explain a number of texts ordinarily thought to be mysterious, they listened with eagerness, and after meeting one man, who Daniel said had been making the Bible an especial study, told him he never had so clear an idea of christianity before. At Arkansas City we had a meeting in the Baptist house, which was the largest in the city, to which all the ministers in the place came, except possibly the Catholic. I found great openness as I unfolded my idea of a practical christianity, and at the close all the ministers came in a body and greeted me warmly and bade me God-speed in my work, saying, "We want more of such practical sermons." At Chicago on our return we were kindly entertained by Jonathan Plummer and wife and had for that place an unusually large audience, and as Jonathan afterwards said, "He doubted if there was an audience in the city of more enlightened men and of closer critics than were there," and yet as many took my hand no one had aught to say but that they were satisfied.

As this concluded our visit, on which we had been absent from home for ten weeks, I could but feel we had a great deal to be thankful for, not only for being preserved in health but for the abundance with which the Lord had furnished us to hand to the people, and for which He gave so bounteous a blessing, and while our hearts were overflowing with joy for these blessings the angel of sorrow was hovering near, for the day after our return our beloved mother who met us was stricken down with a strangulated hernia, which it became impossible to reduce by manipulation and we had to resort to an operation, which she was unable to survive, and so the angel of death again invaded our home bearing hence another purified spirit to join the loved ones gone before. We took the remains back to Richmond, when after a deeply solemnizing season we laid them beside the husband of her choice in her young life.

The preceding winter I went to New York with a minute to attend Westbury Quarterly Meeting, and while there I felt drawn to hold a number of parlor meetings, in which I was led to take an unusual course. I would take one subject like "Inspiration," and give my views upon it and then have those assembled ask me any questions on that topic they desired to have answered. These proved very interesting meetings and very instructive to those asking questions as well as to myself, although it was an extremely critical position to place myself in and it was a marvel to me how I could divine what was wanted before the question was fully asked and how quickly the answer was ready without the slightest hesitation. I know I could not have done it of my own strength and ability.

In the Second month, 1891, my wife and myself visited Pelham Half-Yearly Meeting at Lobo and made a general social visit to each family there to much satisfaction, and in the Fifth month, in the continuance of the service under the same minute we attended Canada Half-Yearly Meeting at Pickering, Ontario, going first to Toronto and holding two meetings there on First day in Methodist houses—one of them in the Metropolitan, the largest

house belonging to that denomination, and here a little incident occurred that is worthy of note. We learned on our arrival on Seventh day that the minister at the Metropolitan, who had expected to be absent, and which opened the way for my attendance at his church, had learned that I did not belong to the Orthodox branch and was not going to admit me into the church, but the matter was arranged by those higher in authority than himself so we had a large meeting. After meeting word was brought me that a lady in the aisle wished to see me, and when I reached her she said, "I am the wife of the minister here and I want to tell you how much I have enjoyed your sermon. It was practical religion, and I thank you for coming among us." And thus I believe another prejudice was removed.

When we arrived in the vicinity of where the Half-Yearly Meeting was to be held the friend and elder at whose house we were entertained asked me the next morning after our arrival, "What plans I had in view." After I had told what there was in view in our own meeting-house, I said, "I want to get into that Methodist meeting-house in Whitby." The members of this meeting had in 1857 or '58, in consequence of a strong denunciatory sermon preached there by one of our ministers, put a resolution on their minutes never to grant the house to one of our ministers again. My friend replied, "Thou knowest about that resolution?" "Yes," I said, "but I want to remove that prejudice and that is part of my mission here." He said, "I doubt thy being able to accomplish it." "Well," I replied "let us go and see what we can do." So we drove to the town and went at once to the home of Sherman Brown, who had once been a member with us, but who was now a member of the Methodist church. We had been and were still close friends and I thought as he knew me we might accomplish our mission through him.

He told us he had been trying to get that resolution rescinded; that he had refused to pay anything for the salary of the minister while that remained, and he was one of the wealthiest members they had, but thus far without avail, but suggested that we go and

have a talk with the minister, so we went and found an open, courteous gentleman. After I had opened my concern, telling him I did not want the house for a special meeting but only the liberty to occupy the time usually devoted to the sermon in the evening meeting. He then asked me what I wanted to come into their house for, was it to air my peculiar theology or was it to bring a purely gospel message to the people. I told him that was my sole object. He replied to that, "I have no objection, and you shall have the opportunity," and remarked further, "If we ministers would strive as hard to find in what we agree instead of in what we disagree we and the world would be better for it," to which I gave my most hearty assent.

It was so arranged, but the next day the trustees heard what had taken place and I learned that a somewhat stormy interview with the minister followed, but he was firm, telling them he was responsible for what was said in that pulpit and he had given me his word that I might speak there and he would not recall it. When First day evening came the house was filled, as every seat appeared to be occupied. Curiosity had been aroused as to what would be the outcome. When the time arrived for the sermon he gave me a nice introduction to the people and I took for my text the eleventh commandment, "Love one another as I have loved you," and enlarged upon it for about an hour. As soon as I sat down he stepped to the desk and said, "Let us pray," and uttered a sweet invocation of thankfulness for the message that had been delivered and then after the customary hymn, the doxology, dismissed the congregation, and turning to me said, "God bless you, my brother, you were truly inspired to-night, for your sermon was specially adapted to the needs of this congregation, and if ever you come where I am you will be welcome to speak in a church over which I am pastor, either morning or evening." And the following week the papers of the place had a full account of the meeting under the title of "The Love Feast at the Methodist Church." I have never learned whether the obnoxious resolution was ever rescinded, but I know

its doors are open to me. This has been a large part of my mission among other people, to remove these prejudices and to prove that we are not a people to be afraid of as spreading principles antagonistic to a pure Christianity. We then went on and attended the Yearly Meeting, homing at Isaac Wilson's, in company with M. Walton and others and having an enjoyable time, closing our stay there with a parlor meeting that will be long remembered.

It may not be out of place here to refer to a meeting I had the first time I visited Bloomfield, and before the Yearly Meeting was held there. We held the meeting in the Methodist house, although there was a good deal of prejudice against us in that vicinity, as some of the most stirring events and much that was censurable from the Christian standpoint had occurred in that neighborhood during the separation of 1828, and reports had been industriously circulated that we had discarded the Bible and did not believe in it. When the meeting was settled, I stepped up to the desk and opened the Bible and read the third chapter of James' Epistle, and took up my text, regarding the resurrection, and showed it to have an application to the restoration of the sinner to an acceptance with the Father. The meeting closed under a sweet feeling and the members of the church expressed their satisfaction. But I had gone out of the usual course in reading the Scriptures in a Friends meeting, and I felt that I would be sharply criticized for it. So I said to Isaac Wilson, "If any one says anything about my reading to-night just ask them if there is anything in the principles of Friends that would debar one moved by the spirit for the occasion from reading one or more chapters of the Bible in a religious meeting." I learned afterward that the criticism was made and as the answer I left was given it was allayed. The next time I was there was at the Yearly Meeting in 1882, and the friend with whom we were homing, who had been a member of the Orthodox branch, said to me one evening, "John, when thee was here before and had the meeting in the Methodist house I was much surprised at thy

reading that chapter, but when thee enforced its precepts with so much power my prejudice was taken away, but now I can say to thee that that circumstance has done more to destroy the prejudice against you in this community, than all else that has occurred since the separation," and here I had an evidence that by being true to the impression made at the time it was the only proper course to pursue even if it did lead into something different from what our fathers were accustomed to do.

After our return from the Yearly Meeting in 1891, one day while going to Rochester on business I found my attention very closely drawn to the propriety of making a change in my location, and it occupied all my thoughts during the time not occupied with business until I was nearing my home, when my mind became settled in the conviction that if the way opened to remove either to Baltimore or New York, the first-named city being the first choice, I would entertain it, so that when I arrived at home I told my dear wife that I was now ready to leave the farm and go to either of the above named cities, but we would await developments.

I had for some time felt that a labor awaited me in Baltimore, so in the Seventh month I obtained a minute to attend Baltimore Yearly Meeting and the meetings comprising it, upon which service we entered in the Eighth month, going first to Fairfax Quarterly Meeting and its constituent branches and then to Center Quarter and its constituent meetings, and then returned to our home to await the approaching Yearly Meeting. This we attended in its course and then went through the remainder of the meeting, occupying in all about twelve weeks. While in Baltimore we homed with J. J. Janney and his family, and during the week an invitation was again extended for us to settle in Baltimore. To which I replied, "All that was in the way was to obtain some business by which I could maintain myself and wife, for the income of the farm was not sufficient for that purpose, and I did not feel like selling it and investing the proceeds in any business with which I was not familiar, as I had seen too many

cases of that kind during my life that had resulted disastrously." And there it was left. We went to Washington and Sandy Spring and Woodlawn and returned to Baltimore in about a week on our way to Menallen, and on our return were met with a message from J. J. Janney that he wanted to see me at his office, from which he took me to see Jonathan K. Taylor, who with Elisha Walker were the general agents of the Provident Life and Trust Company. Jonathan then made me a proposition to take the position of special or soliciting agent. After listening to his proposition I told him I would take it into consideration and decide on my return from Warrington Quarterly Meeting. After revolving the subject over and over and consulting with my dear companion we concluded to make the experiment for the ensuing six months and then we would be able to decide definitely, and I so informed Jonathan on my return. We then concluded our visit by attending Nottingham Quarterly Meeting and its several branches and returned to our home in the early part of Twelfth month to arrange for our contemplated removal for the winter to Baltimore.

When I told my Mendon friends what we proposed to do all said, "We do not blame thee for seeking a wider sphere for service, but we shall miss you here more than we can tell."

So early in the First month, 1892, we came on to Baltimore, finding a congenial home with J. J. Janney and family. As the spring approached, finding I had been fairly successful in my new business, we determined that it would be best to remove our membership here. The winter had been passed pleasantly, so much generous hospitality was extended, so warm an appreciation of my public labors was given that we at once felt at home with them, and were made to feel that we had been rightly directed to make the change. We returned to our old home in time to attend the Yearly Meeting held at Farmington, at the close of which as I bade them farewell and told them I proposed to change my membership to Baltimore the scene was deeply affecting. I had for about forty years been closely identified with all its move-

ments and for the past twenty been one of its counsellors, and it was harder parting than I had thought, and yet amid it all there was the conviction that the move was a right one.

On our return to Baltimore in the fall we met a friend from Philadelphia who opened to me a concern he felt that the Eastern Yearly Meetings should be represented in Chicago during the expected Exposition as there would undoubtedly be many strangers who would attend the meeting there and he thought I was the proper person to so represent them, and being at liberty and feeling a freedom to do so, we set about making the necessary arrangements to carry it into effect when the summer came. The winter was passed in Baltimore in much the same manner as the previous one only, if possible, there was a growing nearness of feeling from the religious and social standpoint.

We arrived in Chicago the Seventh of Seventh month, 1893, and remained there for fourteen weeks. My wife had a brother living there, with whom we boarded during our stay, and we had a fine opportunity to view that grand exposition and to become familiar with its details as well as to enjoy the Religious Congress or Parliament of Religions and to take a small part in the special meeting of the Friends. Our impression of the Religious Congress was that it marked an era in which there was a commencement of breaking down the sectarian prejudices and partition walls that had kept the various professors of religion apart, and that the more liberal and harmonizing sentiments were largely in the majority, every paper or address which gave evidence of breadth of view and tolerance of opinion was heartily applauded, while the opposite was received in silence or but faintly cheered.

In the First day morning meetings I found much service which appeared to be acceptable. I had felt in going it would be a good opportunity for some meetings outside of our Society and that the openness to be expected from the fraternal gatherings would facilitate such a work, and I so informed the Friends there what I wished, but for some reason, the nature

of which I can only conjecture, not an effort was made, as far as I could learn, by any members of that meeting to further my concern. I held two such meetings, to one of which I was invited by a minister who married a relation of my first wife and who had a charge in that city, and one which was arranged for by a member of Indiana Yearly Meeting, who was living in the city temporarily. I record this with a feeling of sadness, as it was the only instance in my labors as a minister that the members of the meeting visited had treated me with such coolness. I had reason to expect a different course from them, as after I had informed them of my proposed visit they had sent me, over the official signature of their clerk, a paper tendering me a warm welcome. I, however, kept my own counsel, did what I found to do and came away with a peaceful feeling that I had done what I could. We had some interesting incidents in meeting with Friends from different parts of the country, some who had not been to a Friends meeting in many years. One man came to me and said, "This is the first time I have heard a Friend speak for twenty years, and you have but little idea how much good it has done me. Why this meeting has been more to me than all that great show." A man and his daughter from Kentucky came to me and said, "They were members of the Society but had been so located as not to be able to attend a Friends' meeting in fifteen years, and I can scarcely find words to express my gratitude in being able to attend this meeting." It seemed to me that it was true when one was once indoctrinated with the practical views of the Friends regarding the Christian life and then moves away from among them, they realize more than ever what they are losing by not being able to mingle frequently in their religious meetings.

I omitted to mention in its proper place that in the summer of 1892 we attended the Conferences of the First-day Schools and Philanthropic Union, held at Lincoln, Loudon county, Virginia, in the Eighth month, which was a very interesting occasion and proved to be a season of awakened and awakening interest in our Society. After the close of the Conference we went to

Menallen to attend Warrington Quarterly Meeting and then to Baltimore for the winter.

In the early summer of 1894 we went to our former home in Mendon and remained in quiet there for nearly four months, although the conferences at Chappaqua were held during the time I found I had arrived at a state when my head and mental powers needed a rest, if I was to continue to be useful to the world, and so sought in the quiet of our country home that rest so much needed, only attending the First day meetings as they came in course, and speaking but little in them. By fall I felt much recruited and on our return to Baltimore found a service awaiting me to attend the Quarterly Meetings of Haddonfield and Salem, which we did to good satisfaction and a little later in the winter we went to Lower Merion and West Chester. My sermon at West Chester was sadly misrepresented in the Local News, and from it there grew much excitement during the summer and a long controversy in the papers. The papers were forwarded to me, but as I opened them and saw their purport I felt a stop from reading and so laid them aside, but I had heard enough from other sources to know that a condition existed which would lead me among them again and I did not want my mind biased by what might have appeared in the papers.

In the summer of 1895 we attended Genesee Yearly Meeting and after that we had a minute to attend Fishing Creek Half-Yearly Meeting. These were seasons of much labor and in which great care was needed, as a minister was present at each meeting who was very pronounced in his views, leaning towards the Orthodox theology and I did not want to have any clashing with him.

While at Fishing Creek we had two parlor meetings, one of which was held in the home of the friend where this minister was homing, and when the people gathered he arose and gave a tedious testimony of his experience and wanted the young people to make this a testimony meeting, but this was not what I had called the meeting for and I thought it very discourteous for him

to endeavor to take it out of my hands, inasmuch as it was on my concern that it was called. I quietly arose and told them I had called the meeting not to preach to them but to have a talk with them; that I had been given a sense of several conditions among them, and it seemed to be my duty to open before them what I saw with such counsel as the Master might be able to give. I then opened these states one after another, touching and tendering many hearts, and as I afterwards learned spoke to conditions and answered queries in some minds that seemed marvelous to them as they knew I had no outward knowledge of what I was portraying. I then appeared in supplication on behalf of some of these and closed under a tender feeling which brought the tears to many eyes. After a few moments I was about to close the meeting when the minister alluded to arose and said he hoped the meeting would not close until there had been several testimonies from the young people, but I saw this would not be profitable and would tend to dispel the feeling which had settled over the meeting, and I immediately said, "I think the time has arrived for this meeting to close," when they immediately rose, thus evidencing that they too were ready for it.

I have given this circumstance in detail so that if perchance it shall fall under the eye of others engaged in the ministry it may furnish a lesson for each to be careful not to interfere with the work of another, nor attempt to move save under the influence of the Divine Spirit, when all will be kept in proper order.

On our return to Baltimore in the fall of 1895 I found a concern resting with me to attend some meetings within the limits of Concord Quarterly Meeting and those meetings in particular which I had been prevented from attending in 1878 by a severe snow-storm, in which we became storm-bound while on our way to them, and although the friends of those meetings would remind me when we met at their Yearly Meetings that I had never kept my appointment, way had not opened to get to them, so we obtained a minute for that purpose and in the First month, 1896, we left for that object and held several meetings in this vicinity and

at West Chester, where the trouble had occurred two years before or nearly that time. Although a stormy night a very large number gathered. I could feel there was a great curiosity among them as to what would be delivered, and I took for my topic "What makes a Christian, what was the object of being a Christian, and what its effect?" and while I did not make any allusion to what had transpired I felt as I proceeded that it was a complete refutation of all the charges made against me, while I did not know what they were, I was largely led and a most profound attention was given. At the close of the meeting a gentleman came up to me and said, "I am not a Quaker, but this is the closest, keenest shave I ever saw." And others said my adversaries had been completely answered. Our meetings in that vicinity were all largely attended, though some efforts were made by a Presbyterian minister to keep the young people from hearing me, but without avail. So that in the end the truth triumphed over this prejudiced opposition, nearly all of which arose from the reporter misquoting me and what was said.

Before leaving for our Mendon home in the spring of 1896 we asked for and obtained a minute to attend Ohio Yearly Meeting and the meetings comprising it. This was the only Yearly Meeting of the seven I had not visited, as no way had opened before for that service. It was our intention to attend the conferences at Swarthmore and then go to Ohio. Just before the time for attending the conferences my wife was taken with a serious attack of dysentery and for a time it looked very doubtful about our attending either, but she so far recovered that I deemed it prudent to start with her for the conferences after they had been in session for two days, arriving in time to take part in the Religious Conference, before which I had a paper on the past and future of Quakerism. My wife was unable to attend but part of two of the meetings, being too weak to bear the strain of a two and one-half hours meeting, but strong enough for me to attend them. After these were over we went on to Ohio and attended that meeting and most of its constituent branches. In some meet-

ings I found a prejudice had been created against me on account of my radical views, but still there was an openness to hear and all passed off in the end very satisfactorily.

We returned to our Mendon home to make our preparations for a final leave-taking of it, having sold the farm, and now expecting to make Baltimore our permanent place of residence.

Since our return to Baltimore we have made a visit to Burlington Quarterly Meeting, held at Trenton, New Jersey, to good satisfaction.

This closes the narration of this phase of my life up to the First of First month, 1897. If I shall be permitted to remain several years longer in active service I may be able to add a supplement, or perhaps some of my friends who may survive me, may add all that will be necessary.

CHAPTER IX.

SOME INCIDENTS NOT RECORDED IN CHRONOLOGICAL ORDER.

In the early part of my ministry I felt drawn for three successive days to address a state I felt to be present in our meeting, and each time to encourage it to be faithful to what appeared to be required of it or else its spiritual growth would be dwarfed. It seemed strange to me why this should have occurred, but so clear was the intimation of duty I dared not withhold. A few months afterwards, while visiting a friend, she asked me if I remembered speaking to a state three first days in succession. I said, "I did and had often wondered who and why it was." "Well," said she, "it was for me. I had bought a new fur cape and it had some tassels of fur on it which I thought were very pretty (they were fashionable then), and I wore it once to meeting, and I could not think of anything else but those pretty tassels, so when I took it out the next First day I felt I ought to take them off, but they looked so pretty I did not, and went to meeting struggling with the feeling, when thee got up and described my state exactly and counselled me to give up, but I did not. So the next First day morning as I put it on again the same feeling came and I again resisted and said to myself, 'If John speaks to me to-day I will take them off,' so sure enough thee spoke even more closely than before and I was touched and resolved when I got home I would take them off, but they looked so pretty to me that I laid them away again without keeping my promise. When the next First day came I went through the same struggle and said again 'If John speaks to me to-day I will not hesitate any longer,' so when I got to meeting very soon after it gathered thee spoke again and warned me seriously that unless I obeyed it

would dwarf my spiritual growth, and I then resolved I would do it on getting home, and when I arrived I took the scissors and severed them, and have felt glad ever since." This may seem to have been a slight thing, but I mention it to show how clear were these intimations to me, and how by being faithful I was able to help this woman do what she knew was required of her.

After I had been acknowledged a little over a year, as I sat in the Quarterly Meeting of Ministers and Elders, I was brought under a deep exercise and scarcely knew which way to turn. I had a clear view that one of the members present was not what he appeared to be, though I could not see who it was; that he was making a great profession, but inwardly exercising unkind and envious feelings, and soon came the command to bear testimony to what I saw. I struggled with it. I thought I knew intimately every one present, and I could not conceive it was possible that such a description belonged to any individual there, but there was no peace. The command became stronger and stronger, and under its power I stood up, commencing with the words, "I see with my mental eye that there is a wolf in sheep's clothing amongst us, and we must beware of his devastating work or it will destroy us," and spoke for several minutes with unusual power and depth of feeling. As I sat down the solemnity which rested over the meeting exceeded anything I had ever witnessed. The human power within me kept saying, "Thou art mistaken," but the Divine, "Thou art right," and at last a quiet, peaceful feeling settled over me and I was at rest. Contrary to my expectations when the meeting closed, though several grasped my hand with an unusual warmth of feeling, no questions were asked, nor was my testimony ever alluded to in my presence, but it was only a few years before it developed who it was and that my testimony was strictly true, and its remembrance in a severe hour of trial with that spirit aided me materially in preserving my integrity.

In the year 1870 I went to Philadelphia to attend the convention on Indian Affairs and on Seventh day went to West Chester to be at meeting on First day, and made my home with Jonathan

Travilla, with whom E. Newport was staying. After meeting, which Elizabeth was unable to attend, just before leaving she wanted a quiet time, she told me she had been travailing with me throughout the meeting, and although she was not there and no one had had an opportunity to tell her anything of it, as I had been with her all the time after we returned, she told the heads of my discourse; said she had followed me through it with great unity, "but I have seen further. Thou wilt meet with more and bitter opposition than thou hast ever known and seen, and that from those thee loves, but I have seen thee wilt keep thy place and be preserved through it all." And that fall the storm broke upon me, and I sometimes thought had it not been for those words of encouragement I would have given out or lost that self-control by which, under the guidance of the Divine Spirit, I was able to thwart every attack designed to destroy me.

I had a little previous to this been very closely led towards Martha E. Travilla. During my correspondence with her mother (a long time had elapsed since I had heard from her), when she had Martha write to me for her, she added some for herself. Martha at that time was a stranger to me personally. I had just seen her pass through the room and been introduced. As soon as I read the letter I turned to my wife and said here is a letter from Martha Travilla, E. Newport's daughter, and I felt while reading it that she will have to take up her mother's work and follow in her footsteps in her peculiar mission. There was nothing in the letter to indicate it but such was the impression on my mind, so when I responded to it I told her what I saw and exhorted her to be faithful to the openings made to her. I did not hear anything from her for nearly three years, and until after she had lost a loved sister and had appeared in the ministry. Then while writing to her mother I spoke of her loss and the comfort Martha's course must be to her, when she replied at once suggesting that I should write to Martha, as she stood in need of just what I could give. So I soon wrote and received a reply stating that when my first letter came she was staying away

from meeting so she would not have to speak. She was at first indignant that I should have written as I did, then softened, and spent the night in tears, but under the strength given, in that I had confirmed her feelings, she went back to meeting and soon appeared in the ministry, and between us there grew a spiritual intimacy by which we were able to sustain each other through many a trial as the dear Father would give one or the other, as each most needed that insight into the other's condition, necessary to send or speak the counsel required for our encouragement, and this continued unbroken until her death.

One day as I sat down in our week-day meeting I was in spirit taken into the home of a dear friend who was young in the ministry, who lived over two hundred miles away, and I found her in a depressed state of mind, surrounded by so many cares, and her husband, though a kind man, did not appreciate the situation in which he had placed her, and because of it she was deprived of occupying her unusually sweet gift. When I arrived home from meeting I was so deeply impressed with what had passed before my mental vision I felt it would be right for me to write to her and encourage her by letting her know I had seen her and to keep up hope, for a deliverance would come, and to enclose a note to the husband, bidding him loose the bands by which he had bound his loved one and let her go on the Lord's mission.

I soon received a response, saying I had seen their true condition and my words had been a great comfort to her, and from her husband who thanked me for opening his eyes to his thoughtlessness; he had not taken her into consideration; he was employing a number of men, making a large family for her to cook for, with only one girl, and he was looking only to the emoluments to be derived from their labor, which alas were not realized, but it produced a change in his management afterwards.

Just before I entered the work of the ministry we had a condition in our meeting of an old man marrying for the third time, and its proving an unhappy connection. He being a prominent

minister it occasioned some considerable feeling in the meeting and in my impetuous nature I could not bear to hear him speak when I knew he was living in such a state with his wife. So on one occasion after our Yearly Meeting a number of strangers were at our meeting and after they had spoken this old friend appeared in supplication, and I kept my seat, as it was the custom then for all to rise at such times. Soon after one of the strangers also appeared in the same manner and I rose. This act was noticed by one of these strangers who went to my father's to dine and afterward to my home to tea, and on our way thither he spoke to me about it, and I replied I could not conscientiously do it, to which he said, "I would have once done as thee did, but I would not do so now," and thus wisely forbore saying anything more, but it had found a lodgment, and upon close reflection I saw I was wrong, that however much he was out of the way it was no justification for my showing my dissatisfaction in a public meeting. One year from the next fall, while working in my field, I was arrested with the impression that I must go to Farmington Meeting on First day morning, which was about fifteen miles from my home. I could not see why this would be required, but as I had covenanted to be obedient I made the needed preparations and with my wife drove over there. We had been there but a few moments when the friend who had administered the rebuke to me so kindly, came in and then I saw why I was sent there. He was at a sanitarium not many miles away, but I did not know but he was at his home near Philadelphia. After meeting, in which our communications blended harmoniously, I told him I could now see the propriety of his counsel, for I would not do so now and thanked him for his kindness and wisdom in stopping when he did, for had he argued the case with me I was prepared to defend myself from the human standpoint at every point, but he had completely disarmed me.

I had felt my mind drawn at one time to hold a meeting in the large Congregational church in the city of Rochester, and after

having made the arrangements for the meeting, to be held some ten days in the future, during the week before while busy in my field cutting up corn, the text from which I was to speak suddenly was opened to me, and the different heads under which I was to present it, and what I should say, and so clearly and vividly was this impressed upon my mind that I could have written out the whole sermon just as I afterwards delivered it, for it remained with me clearly until it was delivered. This was a new experience to me under which I was taught that the Divine Spirit could instruct me what must be delivered even before the meeting had been held, and confirmed me in what I have written as a previous experience that we are not always required to wait until we are gathered in the meeting to know what to say. And I may now add to this, that since I have been living in Baltimore that I have seldom gone to meeting on First day morning without having a sight of the subject to be presented, but not how it was to be spoken.

At another time I felt a drawing to hold a meeting in a Baptist house, the congregation of which was very aristocratic, but I succeeded in making the necessary arrangements to attend their regular meeting in the evening, and during the afternoon previous I called to see the minister to ascertain how the meeting would be conducted, so that there would be no confusion or jar. His wife met me and said her husband was lying down and she would not disturb him as he needed the rest, but invited me into the parlor, and after a few minutes conversation asked me what college I was a graduate of, and as I told her I had never been to any college she looked at me in perfect amazement and soon left me alone, and I waited about three-quarters of an hour before the minister came down. When he came he was very distantly polite and very reserved, but I completed my arrangements and was to meet him in the chapel just before the hour of the meeting. When I went there he was even more cold than in the afternoon, but we soon went into the pulpit and after conducting the opening exercises he gave me a very shabby introduction to the audience.

I, however, went on as though nothing had happened.. He sat down at some distance from me and buried his face in his hands, as though he expected to be extremely mortified by one who had not been educated at a college, but soon after I began to speak he raised his head, and a little further on straightened himself up with a look of profound astonishment on his face as I proceeded in a logical manner to elucidate my text, and when the meeting closed greeted me with as much warmth as he had with coldness before the meeting, saying, "Brother Cornell, I have been deeply interested and instructed by your elucidation of that text and I know it has been a profitable opportunity for my people." And here again the truth triumphed over fear and opposition.

At one time while attending a funeral at Scipio, Cayuga county, I fell in company with a Methodist minister who was going to exchange pulpits nearby, and as we both returned the next day by the same train and had an hour and a half to wait the minister approached me and said, "You are the minister who attended that funeral yesterday." I assented. "Well," he said, "I have heard about the Friends, but I never met one before to whom I could talk and I would like to make some inquiries." I told him if his object was information I would be happy to oblige him, but if it was controversy I must decline. He said it was information, and we had not talked long before it became necessary to tell him to which branch I belonged, when he at once said, "What is the difference between you?" I told him we differed in our idea of what constitutes the Divinity of Christ and in regard to the atonement, which we rejected from the standpoint of the evangelical church. He said, "What then do you believe to have been the mission of Jesus?" I told him "To bear before the world an example of a humanity tempted in all points as we are and yet by obedience to the Divine Spirit to be kept from the commission of sin." "Then you look upon the crucifixion of Jesus as nothing less than an atrocious murder." I replied, "That is about the size of it, as the small boys would say." The tears started down his cheeks and he grasped my hand warmly and said, "I am with you in

that view." I was very much surprised to hear him say it. He asked me a number of questions of a theological character, and I told him I had not time then to give him a clear answer but I had written a little book, which I would send him when I arrived at home and he would find the answers to his questions in that. The cars then came and we took a seat together as we were going the same way for a short distance. After a few moments he turned to me and asked me to give him briefly my idea of the Divinity of Christ, which I did in as brief a manner as I could. He listened attentively and then said, "Do you see the *Andover Review*?" I said, "No." "Well," he replied, "this is a strange coincidence. There is an article in the last number on this subject in which it is treated in the exact manner which you have just stated, in almost your very words." This was also a surprise to me that so evangelical a body as that University would admit such views into the *Review*. We soon arrived at the station where he was to leave, and we parted in such tenderness that both were in tears though only two hours before we were entire strangers. I sent him my "Essays on the Views of Friends" as soon as I got home, and in a few days received a letter from him, in which he said, "I have read your little book and will say without flattery that I have a large library of theological works from the grossest materialism to the strictest orthodoxy, but there's more in your little book for me than in any work I have, and I want you to come and preach for me."

As soon as I could arrange it I went to his home and occupied his pulpit morning and evening, and when out of meeting and out of bed we talked on almost every conceivable religious subject and we did not find any ground for disagreement. As we parted the next morning he said to me, "I anticipated much, but my anticipations have been more than realized. I look upon you as a father to me in religious experience, and you must come to me once a year as long as I am near you," which I did, and our friends life deepened until he left New York and went to Ohio, since which time I have only heard from him twice. This was in-

teresting to me because I found the same Divine Spirit had instructed him in a similar manner it had myself though we were placed in very different circumstances and surrounded by different influences.

Another incident I deem worthy of record. I went at one time with my step-mother to attend the funeral of an uncle of hers, who was a member among the Orthodox Friends, but as there was no minister of that sect near that they could get, they called in a Presbyterian. When I went into the house and was invited with mother into the parlor, a son-in-law of the deceased, who knew me, soon went out and returned for me and gave me an introduction to the minister, who invited me to take part in the service and seeing I hesitated a little he said, "I understand your people, for I have known a good deal about the Friends and must acknowledge while we are paying a good deal of attention to the husks you go directly to the kernel. If you feel like it I want you to use the liberty to speak." I said I would, and we went in together and after reading some Scripture texts he commenced by saying, "There are no two words in the English language that have had more power to move me than the words 'I live,' " and then proceeded for twenty minutes in a clear, beautiful style to elucidate his thought and, closing a sentence, stopped abruptly and sat down. I was ready and arose immediately just where he stopped and carried on the same thought for about twenty minutes longer, both communications blending as though they had been delivered by the same person, and if I spoke by inspiration, which I certainly did, so did he.

I met him once after that (where he had charge of a large church) at the funeral of one of our members, but whose daughter was a member of his congregation, and we mingled again in our exercises as harmoniously, though not in the same manner, and while on our way to the grave he gave me a hearty invitation to come to his church, and as I then had a minute to appoint such meetings I accepted it. He proposed it should be in the evening and he would secure a union meeting, which he did, and here I learned a lesson of value to me as a public speaker. I arose with this

language, "I am not insensible to the responsibility I assume in attempting to address such an audience from this pulpit, for you have been accustomed to listen to men trained in public speaking, and as I have not had that advantage, while I shall make no apology for the matter delivered, I ask you to be lenient in your criticism of the manner in which it may be delivered." We had a grand meeting. Many gathered around me after meeting, expressing the satisfaction it had been to them and the greeting of the minister was very tender and loving.

The next morning as I started for home and had taken a seat in the cars I noticed a gentleman walk up and down the aisle several times and then he stopped and accosted me with, "I heard you preach last night." "Yes," I said, "there were a good many there." "I liked everything you said but one." I said, "It would be strange if no objection could be made to so long a sermon." He replied, "That was your apology. That was not necessary." And so I learned to leave that out from that time and go at once into my subject, and I am convinced that it is an important lesson for public speakers to learn. The people do not care about the apology, but the substance of the address, let it be upon any subject it may.

The following statement of a Friend, regarding a revelation of duty, in which I subsequently had a part, I deem worthy of a place in these experiences. "He said in his young life he took to reading sceptical works and these had exerted a good deal of influence over him. One night he had been reading one of Shakespeare's plays up to 12.30, and after he had gone to sleep he was awakened by hearing his name called, so that answering the call, but receiving no response, he arose and went to the door, and finding no one concluded some one was playing a trick on him and laid down again, but not to sleep. Soon he heard the call again, and again he answered, but got no response. He then arose, lighted the lamp and went to each of the rooms in which the different members of the family slept and found them all quietly

sleeping. After he returned to his room he sat down on the side of the bed, somewhat disturbed and not a little provoked. Soon a form rose before his vision which he recognized as a minister living in Philadelphia, and a voice said, "Young man, I have a message for thee," and then went on to spiritualize the birth and life of Christ and showing him how this could take place within him, and how it would grow, until it had control, if he would allow it, and then said, "Go to Yearly Meeting this fall, someone will be there who has a message for thee." About two weeks before the Yearly Meeting the subject came up in the family as to who would go and he said "I am going." This seemed to surprise them. He was asked how long he would attend, to which he replied, "I do not know." When the time arrived, he went and attended the three meetings on First day. I was in attendance at the Yearly Meeting that year. He said I with others spoke at all three of the meetings, but no message for him, nor was there until Fourth day. I was speaking at some length and he said to himself, "There is no message for me in that," when I suddenly stopped without finishing a sentence and sat down, but almost immediately rose and said, "I have a message for some young man present," and then described accurately his feelings and condition of mind and extended some counsel, stopping just at the right place, and then resumed the interrupted discourse by completing the unfinished sentence and this circumstance had completely changed his after-course in life."

A few years since while on a religious visit to Friends in Salem, N. J, a friend sent me a request to hold a parlor meeting at her home, and after considering it, as it seemed right to comply, arrangements were made in accordance therewith. Quite a number of friends gathered and after a period of silence in which there came before me a spiritual view of a number of conditions I broke the silence by saying that I was impressed that some one of those present was about to embark in a new enterprise, and my feeling was that it would be improper for them to do so, as I saw the enterprise would not be successful

and if they engaged in it, it would result in a financial loss. As I knew nothing except from those inward impressions and nothing was said to me by any one at the close of the meeting I had often wondered why I should have been thus led.

While in Salem in the summer of 1903 a friend came to me and asked me if I remembered the above circumstance. I replied "That I did distinctly." He then said, "I was the one thee referred to, took thy advice and did not enter into the business I had anticipated to have done, and as thee said it would, it turned out disastrously."

Another interesting circumstance occurred a few years ago while in attendance at Philadelphia Yearly Meeting. On Fifth day morning, after I had been speaking largely, as I took my seat I heard with my mental ear very distinctly these words, "I wish he would explain the unpardonable sin," but before I could get upon my feet another friend arose and extended his communication for some considerable time, a practice which seems to me should be avoided, that of almost immediately arising to speak when another has just closed a communication without giving time either for the audience to reflect upon what has been spoken or the speaker to correct some impression which has been made, or, as in this case, answer an inquiry which may have taken hold of some mind. As soon as I could I arose and stated what I had heard with my spiritual ear and gave this explanation: That all sins committed through ignorance or inadvertence or unwatchfulness would be overlooked, but the blasphemy against the Holy Ghost, which consisted in any wilful violation of a known Divine law would not be pardoned, but must be atoned for through suffering until we were willing to yield our obedience. Illustrating it by reference to human law in this manner: When an individual, for instance, commits a theft, is detected and taken before the courts and convicted, if there be palliatory circumstances the prisoner is often paroled during good behavior and so far the crime is pardoned, but if there be no such palliatory circumstance he is sentenced to imprisonment for a certain period, that being

the penalty human judgment deems adequate for the crime. At the expiration of the term of confinement the convict is liberated with all the privileges of life, liberty, and the pursuit of happiness, he had before his conviction. He has not been forgiven but has paid the penalty human judgment has prescribed. So in sinning against our Heavenly Father those wilful sins must be atoned for by the individual through a loss of peace by remorse until he is willing to comply with the Divine command. When this willingness is complete then a reconciliation is effected. He has not been forgiven or pardoned but has paid the penalty Divine justice imposed. An instance is the parable of the prodigal son which is a lesson that corroborates my understanding of it. That evening after our evening meal a sister of our host said to me, "That was a strange coincidence in meeting to-day." I responded, "To what does thee refer?" She said, "About thy hearing with thy spiritual ear that inquiry, for just as thee sat down after concluding thy first sermon, the woman who sat next to me whispered to me and said, 'I wish he would explain the unpardonable sin.'" I was too far distant to hear anything by the outward ear, so it could only have been communicated by the medium of the Divine Spirit.

CHAPTER X.

MY TEMPERANCE WORK.

I have not the exact date in memory when I delivered the first address upon the subject of temperance but it was somewhere between 1872 and 1875, though I have a very distinct remembrance of the event and the cause which led to it, for it was brought about in a jocular manner without any anticipation on my part of ever taking an active interest in that kind of reform work as I have been since gradually led into.

One day about the time referred to I went to take an intimate friend who had been visiting us to the cars, and arriving at the station a little early, and it not being a comfortable one to wait in, suggested to my friend that we go over to a store nearby kept by one whom I well knew, and who had married a daughter of one of the ministers belonging to our meeting. As I entered the door I found the proprietor busily engaged in talking with another man, and as he looked up and saw me he greeted me thus, "There comes one of them now, and I had just as leave tackle him as any-one." Knowing his jocular manner and his love to get off a joke on any one, I took it in that form and said, "What is the matter now, Uncle Joe," as we all called him. He said "We were talking about the apathy of you ministers in speaking upon temperance; that you were afraid to touch the subject." I said, "I hardly think that is so." "Well now," he replied, "you dare not speak upon it." "Why, Uncle Joe," I replied, "yes, I dare." "Well, will you then?" he queried. I said "Yes." "Well then," he said, "the women have just formed a union up at Mendon and I am going up there on Friday and will tell them you will speak for them," and I said, "All right," and supposed that would be the last of it, for I had carried on the conversation

in a light, semi-serious way, to parry his, what I supposed to be jocular, assault upon me as a minister. Judge then of my surprise at receiving through the mail on the following Second day evening a postal stating that it had been announced that I would deliver a temperance address in the Presbyterian church in Mendon at 4 o'clock next Sabbath. I could not recall the announcement, nor had I any time to prepare an address for the occasion. The daughter of one of my nearest neighbors died the next morning, and though she was a member of another religious society, had sent for me several days before and asked me to officiate at the funeral, as she termed it, and I had promised to do so, and this occurred on Fifth day, and in the meantime I had a good deal to do in assisting them in making arrangements for it, besides I was very busy with my farm work, and it troubled me not a little, but by Sixth day I had settled down with the feeling that if it was right the Divine Spirit would help me through that as it had in many an emergency before, even though I had thoughtlessly entered into it. So when First day afternoon came I went with a somewhat anxious but still trusting heart. I never could remember what I said but I spoke with much pathos and power, and I afterward learned that two men especially who were drinking hard and neglecting their families, one of whom was the brother-in-law of the man with whom I had the conversation which led to the meeting, were touched, and from that day ceased to drink and became active temperance workers, so that I felt I was in my place.

I was not called on again for such an address until nearly three years had passed, and that was through the instrumentality of the same man. I had endeavored some years before to get an opportunity to hold a meeting in one of the churches in the village of Victor. I did not want to go in the Universalist house, though that was open for me because the ones for whom I felt I had a message would not go there. Some of the elders and myself had made two efforts to get the meeting in one of the other houses, but failed because we were what they called the Hicksites. They

had frequently admitted the Orthodox, and hence the prejudice. This man, knowing these facts, said to me one day as I was at the station, "John, do you still want a meeting at Victor?" I replied, "Yes, whenever way opens." "Well" he said, "I think I can get the Methodist house." I told him to go ahead. In a few days I received a line from the Methodist minister saying he had been informed I wanted their house to deliver a temperance address in and that I could have it for that purpose. I replied to him stating that there was some mistake in his information; that I had for a long time felt I had a Gospel message for the people of that place, and if I could have the house in about two weeks for that purpose I would be thankful to him. He replied stating that on the day named they were to have a union temperance meeting and it would not be a suitable time for a Gospel meeting, but if I would come out and take part in the temperance meeting that he would tell me if I could have the house for the religious meeting, and when, so I concluded to go. My wife and self drove over in the afternoon a little early, it being a pleasant afternoon, in the Fifth month, though a little showery towards evening. After arriving there and having a short conversation with the minister he excused himself to attend the young people's prayer meeting, and when he came back he said to me, "We shall have to look to you for the address to-night as our Universalist brother who was to speak has the bronchitis and dare not come out this damp evening." "Well," I said, "this is taking me at a rather unfair advantage as I did not think of taking only a supplemental part. However I will do the best I can." At the hour appointed a large meeting gathered, and after the preliminary services were over I was formally introduced, and anticipating that I might need some help I had prepared some notes for that purpose. I took them out of my pocket, laid them beside the Bible on the desk before me and commenced my address, and that was the last I thought of my notes until I was through. I held the profound attention of the audience for an hour, showing the necessity of the advocates of temperance being consistent with their profes-

sion. As I sat down the minister reached over and said in a whisper, "You can have the house." This was so ludicrous that I had some difficulty in maintaining a proper gravity. At the close of the meeting the Presbyterian minister who was present said to me, "You do not stick as close to your notes as I have to." This cured me of attempting to carry notes, and it opened the way for the meeting which was held a few First days after and paved the way for a close bond of affection between the minister and myself, and led to the breaking down of the prejudice against me because I was a Hicksite, and I gained another valuable lesson, and that was, that by taking an active part in the temperance work it would open many a closed door for me which I have found true, as the instances are not few when after delivering a temperance address the minister would say, "Mr. Cornell, we would be happy to have you preach for us at any time you can come," some of which invitations I have accepted and we have had excellent meetings.

I now began to take some active part in the movement for the suppression of the saloon by legal means and united myself with the work of the Temperance League, which was afterward merged into an American Temperance Alliance and continued to act with them until 1881, when it was abandoned and the first effort to form a Prohibition Party was begun in Monroe county, New York. My reasons for this were that after making an effort within the primaries of the Republican party, with which I had affiliated ever since I had been voting, to get a district attorney who would enforce the license laws against the illegal sale of liquors, and finding the leaders of the party under the domination of the saloon power I felt hopeless of attaining anything satisfactory as a temperance measure through them, and by forming a strictly temperance party, with the entire prohibition of the traffic in intoxicants as its object, I hoped all good and true temperance men of both parties would rally to it and make the destruction of the liquor power an issue, and thus destroy its legalized existence, but like many another sanguine project for

reform it has not accomplished what was hoped for it. My object in laboring with this party was for an agitation of the question as an educational means to arouse the people to the gigantic character of the evil of the liquor power and by showing them how it had entrenched itself behind or with the political power of the parties to get them to throw off this bondage and assert themselves to destroy the hydra-headed monster.

I was frequently called upon for addresses, both from the Gospel and political standpoint, but always endeavored to treat the subject carefully, without any violent denunciatory expressions.

At Farmington Quarterly Meeting in 1884 a Committee on Temperance was appointed, and as I had some leisure time on my hands I told the committee that if they would arrange for the meetings I would address them, and so I went from one part of the Quarterly Meeting to another during the winter of 1884 and 1885 delivering these addresses, but they were from the educational side. In the spring of 1885 I spent a week in Niagara county speaking for the W. C. T. U. with two objects in view, one to further the temperance cause and the other to break down a prejudice against some of the workers in that order who were members of our branch of Friends and who were looked upon with distrust because they were not evangelical. So bitter was this feeling that in one place we found the church door locked against us though permission had been given for the meeting on Seventh day evening. The president of the union succeeded in getting it open and we had a large meeting of men who were attracted from the stores by the opposition and our meeting was pronounced a success. So sometimes the machinations of men are overruled for good.

In 1886 I was invited to deliver an address on Third day evening of Yearly Meeting week in Philadelphia. This address was taken down stenographically by Dr. H. T. Childs, published, and widely circulated, and was thought to have done much good.

In the fall of 1887 I was requested to come to New Jersey by the temperance committee of Salem Quarterly Meeting and deliver a series of addresses in Friends' meeting-houses on temperance from the prohibition standpoint, to which I acceded and held a number of such meetings. It was regarded as an innovation in the practice of Friends to speak on political subjects in their meeting-houses and yet no objection was offered save in one place, at which I attended the mid-week meeting which was large and satisfactory. After I had reached the Friend's house, where I was to be entertained, an old elder rode up and called me out, and after a good deal of preamble and excuse said he understood that I had made statements at the meeting the night before that were not true and he was very sorry to learn it. I asked what they were. He said he did not know, but had been told so. I told him I was not in the habit of making statements I did not believe to be true, nor did I make any that night I did not so believe, and that he had better go to his informant and learn definitely what the charges were before coming to me with such a complaint. I left him, however, in a tender frame of mind, realizing he had made a mistake. In the afternoon two of his nephews, one of whom was quite a politician, came to where I expected to take tea and wanted I should recall the appointment in their meeting-house. I told them I had no power to do that. Then they wanted I should consent to go into the hall and they would see it was properly prepared and lighted. I said if that was the judgment of the committee who had sent for me I would go where they said. I then turned to the spokesman of the two and said to him, "What did thee tell thy uncle that I had made statements that were not true for, and if so what were they?" This seemed to astound them and they began to apologize and finally noted a quotation I had made, one which as I said was going the rounds of the papers, which they knew was true. I told them they ought to be more careful in the future about circulating such reports against one in a public position. When we went to the meeting neither the hall nor meet-

ing house was lighted. The friends had broken their word, whether in the hope of breaking up the meeting or not I do not know, but we soon had the meeting-house lighted, it was already warm from the morning meeting, and comfortable, and a large meeting gathered. After meeting the spokesman of the two came and said he had no fault to find with what was said that night, so his prejudice was broken.

In the fall of 1888 I was sent for by the W. C T. U. to deliver a series of addresses in company with others in Chester county, Pa., with the view of getting men nominated for the next Legislature who would submit the question of constitutional prohibition in that State to the voice of the people and was engaged therein between two and three weeks. After my return from there I was nominated by the Prohibition party in my district as a candidate for Congress and spent several weeks in that canvass, speaking in my district and other parts of Western New York. I had not, of course, any expectation of an election, but worked for the good of the cause.

In the Twelfth month the temperance committee of Abington Quarterly Meeting sent for me to address several meetings appointed by them as preparatory to the struggle for a constitutional amendment. While in the prosecution of that work I received a letter from an elder of that meeting severely criticizing my course and telling me that I was trampling on the order of Society and I had better go home. I, however, went on my way fulfilling my engagements. I found, however, that the prominent part I was taking in this movement was bringing me under condemnation with some of the conservative members of Philadelphia Yearly Meeting but when I entered upon this temperance work I was fully aware that I would meet this opposition and had carefully counted the cost before I engaged in it. So I was not in the least disturbed by it, and I found whenever I could get these dissatisfied ones to a meeting it disarmed their opposition. At one meeting a minister said it was the first temperance meeting he had ever attended, but he liked my kind of meetings for I mixed the

Gospel with it, and on another occasion one aged minister said he liked the meeting but did not like my using the terms ladies and gentlemen, I should have said friends. I laughingly replied, "I supposed friends were ladies and gentlemen," and he turned away smiling. I know all this opposition had its origin in a long time-honored idea that all forms of addresses outside of a sermon had their origin in the power of the human mind and could not therefore be entered into with propriety by a minister of the Society of Friends. They were honest, but blinded by prejudice.

In the spring of 1889 I spent some six weeks in all in Pennsylvania advocating the constitutional amendment and made during that time thirty-six addresses. In Philadelphia I again encountered the feeling of prejudice at Spruce Street. It being the day of their Monthly Meeting while I was in the city I went to the meeting. As I went in the old friends at the head of the meeting gave me a cool reception and made no move to give me my accustomed place, but I kept under the influence of the Spirit which led me there and soon arose and bore a testimony among them. After meeting they were a little more cordial but excused themselves to Dr. Child, who accompanied me, that they did not know me. This may have been true but I seriously question it, as the friend who gave me my seat has occupied a position which has required him to read my minute quite a number of times. I think I had a sense of the real reason as I sat among them, but, be that as it may, I have never felt condemned for my part in that campaign.

At another place an incident happened that is worth recording. I learned that when my name was proposed on behalf of the W. C. T. U. to address with other speakers an open-air meeting objections were made by some of the committee having the matter in charge, because I belonged in New York and therefore did not understand the conditions of Pennsylvania, but these objections were overruled, though I was not aware of this until the meeting was over. The other speakers were Presbyterian ministers and a Presbyterian minister presided at the meeting. When

it came my turn in the afternoon to speak, as I accidentally turned around and addressed the presiding officer, I found him sitting with his mouth wide open eyeing me with intense interest. After the meeting he came to me and said, "I never heard the Brooks' law explained before, but I see it now and wonder I had not discovered what you told us, it is so plain. The committeemen went to the friend who proposed my name and said your head was level when you proposed Mr. Cornell for one of the speakers. He knows more about our laws than we do who live in the State."

At another place, after I had spoken for over an hour, a Presbyterian minister was called upon for some remarks, but said he could only endorse what had been said, and it was not worth while to occupy the time in reiteration, but he wanted to say one thing, he had listened to many political speeches and temperance addresses, but this was the cleanest thing of the kind he had ever listened to. Almost always there is some story told or some insinuation made which makes one wish it had not been said, or blush with shame, but not a word had been uttered by the speaker he would wish recalled. And I regarded this as the highest compliment which could be given me.

In 1890 I took some part in the contest on this subject then taking place in Nebraska and delivered a number of addresses in that State, two notable ones in the opera house in Lincoln and Beatrice.

Up to 1893 I had occasionally delivered addresses of both educational and political natures in Pennsylvania, Maryland, and Virginia, but since that time I felt best to withdraw from political agitation along party lines.

A careful study of the question has led me to believe that there is needed a more thorough education regarding the uselessness of the use of alcohol both as a beverage or as a medicine, and it is along the latter line that I have directed my study of the question and in which I have been speaking for the last three years, not that I am not convinced that prohibition of the use and traffic in intoxicants is that for which we should aim to reach by legal

enactment, but I am convinced the people as a mass are yet too much wedded to the idea that these intoxicants are in many cases necessary and conducive to health to be induced to entirely prohibit them, and this idea is fostered both directly and indirectly by the larger mass of our medical men, hence I have felt for the past three years that my work lies in arousing the people to demand of these physicians the use of other remedies, which are always as good and often much better than alcohol in any of its forms, and do not leave such deplorable results behind them.

I have taken this phase of the philanthropic work in Baltimore Yearly Meeting as my part of that work, and have also been associated with the Maryland State Temperance Alliance for some three years, and am now taking a more active part in its work in the formation of Anti-saloon leagues, in which all parties and all denominations can work harmoniously for one common end without interfering with their party affiliations on other subjects, or with their denominational relations in their church work, and have recently accepted the secretaryship of that Alliance.

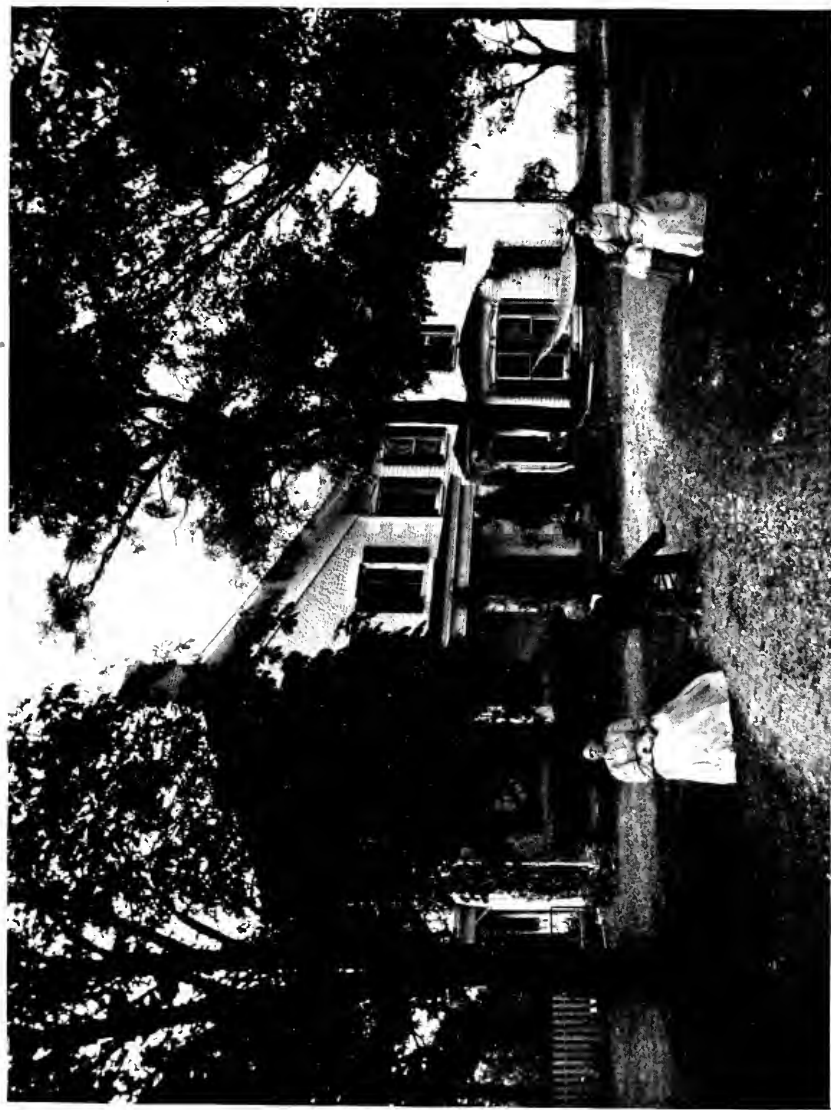
The retrospect of this work convinces me that it is only a part of my Gospel christian work, for while the Gospel in its entirety is designed for the reclamation and salvation of men from all manner and kinds of evil our temperance work is designed to reclaim and save men from a special evil, and however it may differ from the form of work of the fathers it is a Gospel work to me, and in accordance with our fundamental principle to mind the light so long as the command continues and the opportunity is given I shall continue to labor in it and with my light instead of that of the fathers.

CHAPTER XI.

TRAVELS IN THE MINISTRY.—*Continued.*

Fifth month, 1900. It seems best for me now to resume this autobiography which has been discontinued for several years.

During the winter succeeding the closing of the last chapter I was in and around Baltimore attending to my usual duties. In the Fifth month, 1896, I obtained a minute to attend in company with my wife, Ohio Yearly Meeting, and soon after went to our former home in Mendon, for the early part of the summer, during which time my wife had a severe attack of illness, but recovered in time for us to attend the Conference at Swarthmore, though she was only able to attend two of its sessions. This was a deeply interesting occasion and it seemed to me then, and it has been subsequently confirmed, that it had the effect to deepen many of the younger members, who were present in large numbers, in their love for the principles of our Society and called for many resolutions to be firm, faithful, and to live more consecrated lives in the future. At the close of the conference we started to attend Ohio Yearly Meeting, which was then near at hand. We found a warm welcome and a congenial home with Aaron and Mary Anna Packer. The Yearly Meeting, though small, was a lively and interesting one, and we had abundant evidence that our services were acceptable to them. After the close of the Yearly Meeting we attended all the meetings belonging to it but one, as this involved a stage ride of twelve miles and return, it was too much for the strength of my wife, not yet fully recovered. The meetings were well attended and were occasions of deep feeling. One in particular, where there had existed some prejudice, owing to reports of my unsoundness



JOHN J. CORNELL'S MENDON HOME



having been circulated, which at its close, I may say, without egotism, that truth was triumphant, as a very tender feeling had overspread the meeting; and one individual in particular, who had left our Society and united with another, and who came to the meeting with a deeply prejudiced mind took my hand at the close of the meeting and with tears coursing down his cheeks, expressed his gratitude in being present, and for the truths in the message delivered. We returned to Mendon after concluding this service and made our preparations for our final move from there, as I had sold the farm in the spring, retaining possession, however, for that year, to receive and market the growing crop. Thus entirely cutting loose from the old home which had sheltered me for fifty-four years. This was not done without earnest prayer for right direction and I now have reason to feel that we were not mistaken in our judgment in taking this course and becoming fully associated with friends of Baltimore, who had been, and still continue to be, so kind to us.

During the session of Baltimore Yearly Meeting this fall, after our return, a concern was opened therein and fully united with to appoint a committee to visit our subordinate meetings, appointing the time when some of the committee would be expected to be present and to visit socially as many of the families as we could see our way to do. With this concern I had great unity, and when the committee was organized I was chosen its chairman. I soon found I was placed in a position of great responsibility, and that the work assumed would involve a good deal of time and labor as well as no small sacrifice, so during the balance of that year and the first half of 1897 found me closely engaged in that service whenever I could feel free to leave my own meeting.

During the summer of 1897 we went to Chicago to spend some time with my wife's brother, and during the visit we attended that meeting for several successive first-days to our mutual satisfaction. We also visited a cousin of mine, who lived at Oakfield, Wisconsin, taking in a day at Waukesha Springs to

visit our dear friends, Jonathan K. and Emma L. Taylor, who were spending some time there in search of health. While at Oakfield we held two union meetings with the Baptists and Methodists, the Baptists closing their meeting in the morning and coming to the Methodist house, and the Methodists reciprocating in the evening. As I was led to present the practical principles of christianity, as represented in our daily life, it met a warm response with these people, as well as with a number of other denominations who were present. The greetings at the close of the meetings, as well as in the private circles in which we mingled, were peculiarly warm and tenderly loving. After leaving Oakfield we went to visit a friend who had recently been received into the Society, living near Madison, the capital of the State, expecting to go among entire strangers, but we were agreeably surprised to find that the family of the friend had come from near New York, and that we were personally acquainted with many of their relatives. We held two meetings here, one about five miles from Madison, in the neighborhood of these friends, and one in the city. The first meeting was crowded, and our testimony was listened to with the deepest interest, and many and warm were the greetings given at the close of the meeting, one elderly man saying, "This is the first meeting I have attended here for years in which I have not been abused." The meeting at Madison was also large; the house being much larger was not so crowded as in the morning. I think I have never felt a congregation to be more receptive than on this occasion. There did not feel to me to be the slightest feeling of criticism, but an entire willingness to receive what was given and digest it. The minister in charge of the meeting that evening, as we parted said: "I have been deeply instructed and I most heartily thank you for coming among us and bringing such a message from the Lord." After a short stay in Chicago we left to again attend Ohio Yearly Meeting, on our way to Baltimore. We were unable to attend all its sessions, as some business matters required our presence in Baltimore on the First of Ninth month.

After getting settled I again took up the work devolving on me as chairman and member of the visiting committee, and in this service visited quite a number of our subordinate meetings and many of the families belonging to them. This part of the service seemed to be cordially welcomed by those visited, many of whom seldom had the company of those traveling in the ministry, some of whom were unable to get out to meeting on account of ill health or advanced age, and some interest appeared to be aroused with some who were too absorbed in business to attend more than occasionally.

The summer of 1898 found us with a concern to make a somewhat extended visit, both socially and religiously, within the limits of Genesee Yearly Meeting, *en route* for Richmond, Indiana, to attend the conference, to be held there in the Eighth month. We went first to our old home in Mendon, made a number of visits, and held several meetings in the vicinity. Then went to Canada, within the limits of Pelham Half Yearly Meeting, attending and appointing several meetings within the limits of that meeting, holding one in London, Ontario, and one in Detroit, Michigan, places where there had never been a Friends' meeting held before. These were seasons of deep baptism, but were crowned with the Master's presence, and I believe were acknowledged by those present to be such. We then attended the conference at Richmond, which proved a season of especial blessing, and at the close of the conference we came on and attended Center Quarterly Meeting, one of the most remote belonging to Baltimore Yearly Meeting—arriving in Baltimore to attend our own Quarterly Meeting held in Gunpowder, about twenty miles from the city. I omitted to mention in its proper place that about the First of Second month in this year I was suddenly attacked with a severe case of rheumatic gout, probably inherited, which held me house-bound for eight weeks, and largely interfered with much traveling for nearly as much longer. Though at times suffering most excruciating pain, yet it was one of the happiest periods of my life. I was preserved from any impatient thought and from

any impatient expression. It seemed strange and singular that one so impulsive by nature, inheriting a quick, passionate temper, could be so calm and patient, and I can only attribute it to the controlling influence of the Divine Spirit. During this confinement I had a rich experience spiritually and my faith in the Divine care and overruling was wonderfully strengthened. There came before me in review much of the experience of my past life, and particularly those events which had during their passing so closely and so deeply tried me. Heretofore when they had come up in retrospect they had called up the indignant feelings which had cost me so much to control at the time. But during this period, as they came before me in thought, I could see as never before how each one of them had exerted an influence to enable me to control my impulsive, passionate nature; how they had softened me; how each had deepened me in my dependence upon the Divine Spirit, and now this realization brought such a sweet happiness over me that it made me more tender, more loving, more forgiving, and enabled me to be patient under the present affliction. I had never so fully realized what I had gained in the consecration of my life to the Lord's service, nor had I before ever been satisfied as to why some of those experiences had been permitted. Now I could see how they had fitted me as a testimony bearer to speak to conditions I met by presenting the depth of my own experience, and how I could alleviate the sorrows of others by a reference to my own, and thus see the hand of the Father leading me to this sweet reward for faithful obedience even when adverse conditions surrounded me.

When the visiting committee met for organization this fall I requested to be relieved from service as chairman, as I saw before me an extended field of labor within Philadelphia Yearly Meeting, and I could not give it the proper attention, so was released and in the Eleventh month obtained a minute to attend some of the Quarterly Meetings belonging to Philadelphia Yearly Meeting and to appoint and attend meetings within its limit, as way might open. In this service I attended seven of these Quarterly Meet-

ings and a number of subordinate meetings and appointed several meetings, some out from among Friends. While there was no unusual incidents occurring during this service there was much that tended to encourage. Many hearts seemed reached and tendered, and in some of the meetings visited that had become small a new interest was aroused which I feel will some day bear fruit to the glory and honor of the Lord.

During the summer of 1899 we attended the Yearly Meeting held in New York. A part of this meeting I sat under a heavy burden, in consequence of what felt to me to be a departure from a right and true dependence upon the guidance of the Divine Spirit and the making of an effort to arouse an increased interest in our meetings through intellectual means. The result of which was that when the meeting closed it felt to me that but little had been gained in their coming together. I felt no commission to sound the word of warning, lest it might fall on unwilling and unheeding ears. About the First of Seventh month we started for Chicago to again visit our brother and family. During that time and since I felt drawn also to attend Indiana Yearly Meeting and its subordinate branches prior to which we went to Clear Creek, Illinois, where Illinois Yearly Meeting was held, to visit the families of that meeting socially. During our visit of five days we attended their meeting, held two parlor meetings and visited twenty-two families socially, and I may remark here that since I have been engaged in the work of the visiting committee in visiting the families socially I have become convinced that as much if not more good can be done in this way in strengthening the fraternal bond among our members than by the older method of what are known as religious visits. I have found that quite a little prejudice has grown up against family visits when the time is devoted to preaching, and while they were and are accepted, they do not always leave as sweet and loving feeling behind them as is done when we meet in friendly social intercourse, care being taken that the conversation shall be instructive and that good lessons are left through this familiar intercourse. At

the close of the last mentioned visit the Friend who had taken us around said: "John, did thee know that many of these friends were afraid of thee when thy visiting was first mentioned. But thee had not been in their homes many minutes before that fear vanished and they were all very glad thee had come." This fear probably arising because of my gift of reading the spiritual conditions of those among whom my lot is cast, and I am persuaded it often closes the way for what is intended for good. While the same lesson may be imparted in the course of a social visit through some well told anecdote which, while illustrating the truth desired to be conveyed, leaves the mind free to think it over after we have gone—free from the prejudices which the aforesaid fear might have engendered.

Our visit to Indiana Yearly Meeting was very pleasant and full of interest. We met here our dear friend and sister in truth's service, Margaretta Walton, as well as some others. After the close of the meeting we visited all the meetings belonging to that Yearly Meeting but one. This involved a carriage ride of thirty miles and return, and neither my wife nor myself felt equal to the undertaking. We found the meetings small, but yet a seed left, which if faithful, may again gather to us. We held eight meetings, three on a First day in a neighborhood where there had been circulated by one professing with us, for some time, the statement that I was an infidel, and probably this had some tendency to call out the large meetings which greeted us, all of which were seasons of the overshadowing of the Spirit, and the testimonies called forth touched and reached many hearts and disproved the false reports which had been circulated. As I was passing out of one of these meetings I overheard an individual say: "Well, there was no infidelity in what he gave us today," and as I reached the outer door a younger man met me and said, "I am a birthright member of your branch of Friends; I had thought of leaving you, but I will not now." Thus will the Lord, through patience, lead to the overthrowing that which is sometimes designed to injure and promote from it that which is good.

After our return to Baltimore, when Yearly Meeting time came, at the urgent solicitation of my friends, I again accepted the chairmanship of the visiting committee, and during the fall and winter of 1899 and spring of 1900 had been engaged largely in that work.

I would here pen for the encouragement of some into whose hands this autobiography may fall, who find in the ordering of Divine wisdom that they are called to the work of the ministry with a gift similar to that conferred upon me in which a clear perception of different states and conditions of the people to whom we are called to speak is furnished, and the command given to present that which is thus unfolded. This kind of a gift often leads its possessor into deep baptism, under which there is a questioning as to whether the sight given is correct, and from this a hesitancy in expression of the concern. As it sometimes happens, the call comes for expression when among those with whom we think we are well acquainted and we do not know of any reason for the concern. There have been a number of such experiences in the course of my ministry and years have elapsed before I had any confirmation of the truth or correctness of the requirement, so I feel best to relate here a confirmation of one of those exercises, a number of which are related in the preceding pages which came to me in the summer of 1897, and about 33 years after the testimony had been delivered. During that summer I met a friend with whom I had been acquainted for many years, but for whom I had never had an idea the Lord had given me a message. She asked me if I remembered holding a meeting in a schoolhouse at a certain time 33 years previously. I said I did, for it was one of peculiar interest, and I shall never forget the character of the opening message. She then said that for two years prior to the holding of that meeting she had been in a melancholy state of mind, making herself and her family very uncomfortable, and while conscious of it she could not control it. She heard of the meeting and felt a strong desire to attend, although it was some seven miles from her home, and held in the evening; and while

considering how to get there a friend came along with a spare seat in his carriage and offered to take her. She at once accepted the offer and went to the meeting. In the course of the message delivered she stated I spoke clearly and emphatically to her state, and cleared up all her questionings, and from that hour her melancholia disappeared and had never troubled her since. For the past three years a number of evidences of a similar character have reached me and as these bring to me the deep satisfaction that I have been correctly led and through my faithfulness in these little messages of love many hearts have been comforted and enabled to find a sweet peace where before trouble and sorrow had darkened their lives, my heart arises in thankfulness to the dear Father that He gave me such a gift and enabled me to exercise it in faithfulness. So I would encourage any under whose eye these lines may come to simply follow the leadings of the Divine Spirit as He impresses the consciousness of their conditions upon you. Give your trust implicitly to Him. Do not too long call in question the correctness of the vision, but when it remains clear, after a season of waiting, give it the proper attention and faithfully and lovingly leave it where it seems to belong. Guard closely against any impatient desire for outward confirmation, but leave it with Him who calls for the work to furnish the outward or inward evidence as He may see will be best for you.

In the Sixth month, 1900, I obtained a minute for my wife and self to attend the approaching Half-Yearly Meeting at Fishing Creek, appoint some meetings within the limits of Genesee Yearly Meeting, and to attend Center Quarterly Meeting.

The meeting at Fishing Creek was a very satisfactory season.

In the afternoon, after the close of the Half-Yearly Meeting, I was invited to attend a funeral in our meeting-house of one who had been associated with the Orthodox Friends, and a number of that branch were present. I had considerable to say, and was told afterward that his friends among the other branch and some who were not members of either, desired me to be informed that my labors had been very satisfactory to them and a great comfort.

We then went to see my aged stepmother, now in her 97th year. She had been blind for several years, but her faculties otherwise were pretty well preserved.

After this we stayed for nearly three weeks among old friends in Mendon, our home for so many years, then went to Farmington, and held an appointed meeting at South Farmington. The meetings there were generally very small, but the house was nearly filled, and much expression of satisfaction was given. We then went to Syracuse to visit some relatives not members among us, and thence to the Thousand Islands, along the St. Lawrence River, for a couple of days.

We enjoyed the sublime beauty of this natural scenery and its improvement by the art and skill of man; and then proceeded to Bloomfield, Ontario, to the home of our close friends, Isaac and Ruth Wilson, making a stay in that neighborhood of eight days, in which time we attended three meetings at the meeting-house, one parlor meeting and one at Fish Lake, about thirteen miles from Bloomfield, and visited socially twenty-two families. We went from there to Syracuse again and thence to Scipio, in Cayuga county, N. Y., to visit the few friends that are left there, but did not see our way clear to hold any meetings. We returned to Mendon again for a few days, then went to Lockport to see my aged stepmother once more, and found she had failed both in mind and body perceptibly since our first visit to her in the early part of the summer. We then went to Niagara Falls to spend a few hours viewing that mighty work of nature and enjoy the skill of man in making the electric road down the gorge beside the rushing waters. While I had seen these rapids often I never appreciated their power, beauty, and grandeur, as while riding down by them. We then went to Orchard Park, Erie county, to the home of Mary T. Freeman, one of my old and close friends of many years standing, and attended the meeting there on First day morning, which for that place was largely attended by a very mixed audience. I was largely drawn out in

testimony, and was told after the meeting it was particularly appropriate to the condition of those present.

The next day we went to Chautauqua to attend the meeting of the General Conference.

This Conference as an intellectual treat was a success. The papers were well written and well rendered, and the discussions interesting. I was not a little surprised and burdened when I found in holding the first session called the religious conference that it was evident there had been a carefully devised plan to exclude nearly all of the older recognized ministry from taking any part in the proceedings. Why I cannot say, but it seemed to me to have been a great mistake, and it very largely interfered with my enjoyment of the early part of the conference. Near its close we had two impromptu meetings down by the shore of this lake, one of which was called by the concern of my valued friend, Joel Borton, and in which at his request I participated, and the other was arranged by some of the young Friends for a song service, but which closed in a sweet religious opportunity. Both of these meetings left a deep impression upon the minds of the young people who were present.

On Third day morning, the last day of the Conference, we left to reach Center Quarterly Meeting, stopping first at Unionville or Bald Eagle Meeting, and visiting a number of families there, and holding an appointed meeting.

The Quarterly Meeting was well attended and was felt to be a satisfactory season. We then returned to our home in Baltimore, having during an absence of ten weeks traveled 2,200 miles by rail, 250 by steamboat, 250 in carriages: attended 21 meetings, besides 24 sessions of the Conference, and made 63 social visits in the families of our friends.

CHAPTER XII.

TRAVELS IN THE MINISTRY.—*Continued.*

VISITS WITHIN PHILADELPHIA YEARLY MEETING.—I.

In accordance with the concern expressed in the minute granted me by Baltimore Monthly Meeting on the Seventh of Eleventh month, I left my home on Fourth day morning, Twelfth month 5, to meet with the students at George School at their regular Fourth day evening meeting. Arriving there safely I was kindly met by George L. Maris, the principal of the school, and escorted to the building. As the meeting gathered into quiet in the evening I was drawn to open to them the simple process by which we could become a Christian, and lead a Christian life, as presented by the blessed Jesus, in the language, "If any man will come after me," etc. Close attention was given, and the quiet deportment at the close of the meeting indicated that impressions for good had been kindly received.

At the close of the meeting our friends Thomas and Elizabeth G. Stapler took me in their carriage to the home of Evan T. Worthington, where the Young Friends' Association was to meet. The exercises were well calculated to encourage to faithfulness in the maintenance of our principles. At the close of this meeting I returned with T. and E. G. S. to their hospitable home for the night.

On Fifth day I attended Makefield Monthly Meeting at Newtown, as also did Sarah T. Linvill, of Philadelphia. We each had considerable service in this meeting, and it closed with a sweetly solemn covering. After meeting I went with Barclay and Emma D. Eyre (who had kindly offered to take me to the different meetings in the prosecution of my concern) to the new Home in New-

town to dine, where I met a number of the committee having the Home in charge, it being, as I understood, their regular day of meeting. I found there a building remarkably well adapted for its purposes, and a number of Friends who were very comfortably cared for. I made some calls on some of them in their rooms, and in a cheerful conversation endeavored to leave with them a little cheer and encouragement. Then in company with Emma Eyre, I called first on Ruth Anna Fleming, whose sister had deceased since we saw her last, then on Samuel Cadwallader. Barclay and Emma then came for me, and we drove to Dolington, the home of Carey Harvey and wife, where we were to take tea and hold a parlor meeting. At the time appointed quite a large number of their friends and neighbors collected, to whom the flow of the gospel message was full and free, and as our friends told me afterward, particularly adapted to the conditions of those present.

At the conclusion of this meeting we went to the home of B. and E. Eyre for the night. This visit in the home of these dear friends will be long remembered by me; such congeniality and close sympathy with me in this to me unusual service was very strengthening and encouraging.

Sixth day morning, near 9, we started out to make some calls on the members of Makefield Meeting, going first to the home of Newlin and Edith Ely. We were cordially received here, and in the course of a pleasant conversation some words of encouragement to a more faithful attendance of our religious meetings were given and were well received. We then went to visit Franklin and Martha Buckman. Here we also endeavored through a social converse to bear a word of encouragement, and then went to Samuel Platt's to dine. This was the old home of Samuel Cadwallader, by whom we were entertained on our last visit in this neighborhood, now nearly twenty-three years ago. These dear friends have not long since lost a daughter, a young woman, and we found a little to do in the social way to give expression to our sympathy.

After dinner we made our way to Makefield meeting-house, where a good-sized meeting assembled, and as the message given was being delivered, it seemed to touch many hearts. After meeting Barclay took me to the home of Frederick Bean, whose family was at the meeting, but he did not come. He came into the house, and we had a very pleasant social visit with the family and I trust left some impressions for good. They are now under a deep sorrow, for the next evening after we were there, as Frederick was reading he suddenly dropped his paper and his head fell to one side, and on his family going to him they found that life had fled. This has brought to me the feeling more than ever of the need of constantly living so we shall be prepared for the change, for we know not when that will come.

After our visit here we returned to Barclay's to tea, and in the evening went to visit his neighbors, Joseph and Maggie Walton, where we found quite an interesting family of children whom we tried to interest, and with whom and their parents we spent a pleasant hour and returned to Barclay's for the night.

Seventh day morning they went with me to Edwin Watson's, on our way to Falls Monthly Meeting, and we stayed here until after dinner, and had with us the company of Susan and Esther Justice. After dinner we went with them to Fallsington to the Monthly Meeting, it being held at 3 p. m. Here I again met Sarah T. Linvill, she having a minute to attend the Monthly Meetings of Bucks Quarterly Meeting. We each had considerable service in much harmony, which appeared to be well received. After meeting we went home with Mark Palmer and wife to tea, and after what to us was an agreeable and satisfactory visit, Barclay took me to Robert Eastburn's for the night, and I was here very hospitably received and entertained.

First day morning, attended the meeting at Yardley, which was quite large for that place, the house except the rising-seats being nearly filled. Very close attention was given as the message was being delivered, and much tenderness of feeling evinced at its close. After meeting I went home with Algernon S. Cadwalla-

der, and as several of his children were at home, it was an opportunity for enlarged acquaintance and deepening interest in each other. After dinner Algernon and I made a number of short calls on the Friends living in that borough, returning to Robert and Anna Eastburn's for tea and for the night.

In the evening we attended the meeting held in the Methodist house, which was largely attended, and where I was given an opportunity for an extended message, which seemed well received.

This closed the service for this place, and I returned to Baltimore on Second day. The experience in this visit has been unusually satisfactory to me, my concern being to the smaller meetings and to those members who cannot or do not attend the meetings regularly. I do not feel to inquire after any reasons or to look for the weaknesses that may be existing, but by these visits to these classes to show that they are remembered, and in a genial, pleasant converse leave with them a word of encouragement. The service thus far has shown me there is much need of this kind of labor, and the peaceful reward that has been the covering of my spirit since my return has been a strength and encouragement to faithfully prosecute the work as the Master points out the when and where it is to be performed.

VISITS WITHIN PHILADELPHIA YEARLY MEETING.—II.

Twelfth month 29. Left home this afternoon for the purpose of attending Abington and Horsham Monthly Meeting, the meetings comprising them, and visiting such families within their limits as way might open for. I was met at Elkins Station, on North Penn. Railroad, by my friend Benjamin F. Penrose, and taken to his hospitable home for the night.

30th. Attended the meeting at Abington this morning. Quite a large number gathered, and I was led to call attention to the practical lessons of a religious life as presented by the Blessed Jesus in the Beatitudes. A deep solemnity seemed to overspread the meeting. After meeting I went with Benjamin F. and Alice

Penrose to the home of Thomas and Mary Thompson to dine, where I met quite a number of Friends. In the afternoon Benjamin and Alice went with me to the home of Lydia Mather, near Melrose Station, she being in feeble health and unable to get out. After a little time of a pleasant social discourse, in which a word of encouragement was given, we went to the home of Thomas and Susan Williams, who though not members are quite regular attendants of Abington Meeting. We found Thomas had been quite ill, and though better was still unable to go out. We next made a short visit in the home of Joseph and Cynthia Bosler, with them and their children. She being a sister of Lester Comly, to whom I had been much attached while he lived, we soon found an agreeable topic of conversation. After stopping at Thomas Thompson's to tea, we returned to Benjamin F. Penrose's for the night.

31st. Attended Abington Monthly Meeting this morning, in which I had considerable service. The meeting closed under a solemn covering, and I think all felt it was good for us that we had thus joined in the Master's work. After dinner at B. F. Penrose's he and Alice went with me to visit some of the families in Jenkintown. We went first to see Emma Gaskill; her husband, being in business in the city, was not at home. The duty appeared to cheer and encourage one under deep exercise and who had felt it enjoined to give expression to some messages in our meetings. I was glad I could feel that she had a precious gift and that I could encourage her to yield to it in the simple way the Master opens. We then called on Agnes T. Paxson and her daughters, and enjoyed a brief visit in conversation; then went to the home of Fanny Thompson, a sister-in-law of Alice Penrose, who with her mother Jane Twining and her daughter Carrie compose the family, the mother being unable to get out. We then went to the home of Joseph Hallowell, and here renewed an old friendship, remaining to tea and spending the evening, having an enjoyable, and I trust a profitable, visit.

First month 1, 1901. There being no meeting arranged for to-day, we decided to occupy it in visiting several families, spending a little time first with Alvin and Mary Haines, he being a recorded minister. We then drove several miles and stopped at the home of Elizabeth Hallowell, whose husband had been removed by death from a serious accident but a little while previously. We endeavored to leave a word of cheer with her and her children. Our next call was on Martha Yerkes, and her daughter and husband, Howard and Caroline Mather. Martha was suffering from a cold, so as to be unable to get to meeting. Our visit appeared to be much appreciated. We then went to Henry W. and Margaret Hallowell's, and after visiting with them and his mother and sister and some other friends who were paying them a visit and dining, we went to the home of Esther Hallowell, whose husband had been removed by death since I last visited them.

We drove next to the near-by home of Charles and Hannah Saunders, where I had previously enjoyed their kind hospitality. After an hour of pleasant conversation Benjamin and Alice took me to Willow Grove, and proceeding by train to Hatboro', I was kindly met by Lukens Comly and taken to his home. Here, too, I was among friends who had previously entertained me. I had known Lukens's father many years ago and had formed a strong attachment for him.

2d. Attended Horsham Monthly Meeting this morning. The meeting was largely attended. I had extended service, which was followed by an impressive supplication by Anna Webster, a daughter of Watson Tomlinson. After meeting I went home with Harris and Anna Webster to dine, meeting there with Jesse James and wife from Byberry, and after dinner with Catharine Smith, the wife of Oliver Smith, she not being a member, but an attendant at Horsham Meeting. She had desired that a parlor meeting should be held in their home, to which I felt free to assent.

But prior to going there for tea and the parlor meeting, Lukens Comly came for me to make a few calls on some Friends who seldom get out to meeting, from physical inability and other causes. At the first place we were unable to get in, and supposed they were away from home. At the next place we found our hearts drawn out in a sympathy which the circumstances forbade expression of in any but general terms. In the evening a large number gathered in the parlor of our friends Oliver Smith and wife, and it proved to be an impressive occasion, many giving expression to their feelings of thankfulness for the opportunity. We returned to Lukens Comly's for the night.

We drove this morning about three and a half miles to Warminster to attend an appointed meeting there. This meeting is usually very small, but the body of the house in which we met was comfortably filled, and it proved to be a very tendering season. After meeting we went to the home of Isaac and Elizabeth Parry, who live near the meeting-house. A little while after dinner, Warner Hallowell took me to see my old friend Hughes Warner, now in his 87th year, and unable to get out to meeting. He is staying with his son John Warner and wife Anna, some three or four miles from Warminster meeting-house. He seemed glad to see me, and was in a very pleasant frame of mind, and the visit was one of much interest to me. On our return we stopped in the home of Lewis and Sarah Walton, she not being able to get out to meeting, and this call seemed to be much appreciated. We then went to Warner Hallowell's home, where I was to be entertained for the night. At the close of the morning meeting Mitchell Wood asked me if we could not have a parlor-meeting at his house in the evening. The way appearing clear I assented, so when evening came quite a large number came, filling their parlor, and as the message given me was one of encouragement to several states it closed under a sweet solemnity. I returned to W. Hallowell's for the night.

4th. About 10 a. m. we started to visit a friend, who had not been out at meeting for some time, owing to ill health. She seemed

much discouraged with the feeling that she would never be any better. I assured her I had come to see her in a social way, and to bring a word of encouragement, and on parting, as I took her hand, she said while her eyes filled with tears, "I am so grateful for this call, and that thee had remembered and looked me up." On our return from this visit Warner and his wife Anna took me back into Horsham neighborhood to the home of William J. and Anna Hallowell, meeting here with Isaac and Elizabeth Ely, she a sister of William J. Hallowell. We remained here until evening, having enjoyed the social intercourse. In the evening we had an appointed meeting in the Methodist house in Jarrettown. This meeting was well attended for that place, and as I opened what to me was a description of an ideal Christian life it appeared to arouse a deeper interest in spiritual things. After this meeting I went home with James Q. and Harriet Atkinson for the night.

5th. James took me this morning to visit in the home of Charles Teas, now occupied by his daughter Sallie, and his daughter-in-law Rebecca, and her daughter Ellen. The visit in this home revived many old memories and associations connected with my visit twenty-three years previously, and my acquaintance with Charles Teas several years prior to that. In the afternoon we had an appointed meeting at Upper Dublin meeting-house, which was well-attended, nearly every seat being filled. This meeting, too, was a baptizing season and I trust a profitable one. After meeting I went to the home of Joseph T. and Laura Foulke, at Ambler, for the night, and here had the pleasure of meeting my old friend Hugh Foulke and spending a pleasant evening with him and Joseph's family.

6th. At meeting at Ambler this morning a good-sized, or I might say large meeting for that place, gathered, and I think all felt it was a profitable season. I was largely led into different phases of Christian life from the standpoint of the Friend. I dined at Joseph T. Foulke's, with quite a company of Friends, and after a season of interesting converse, took the cars for my home in Baltimore.

The retrospect of this visit, like the former one, confirms me in the nature of the mission given me, and has afforded me much satisfaction in what has been done, and a continued incentive to follow it in the simple way in which the Master is directing me.

VISITS WITHIN PHILADELPHIA YEARLY MEETING.—III.

I left home to resume my work in this mission at Kennett Square on the morning of the 19th of this month, my wife being still too much indisposed to be able to accompany me. I arrived at Kennett about 11 a. m., and found Anna Mary Martin at the station to meet me and escort me to their hospitable home. She informed me that a number of visits had been arranged for the afternoon, and that John Yeatman had kindly undertaken to accompany me for that day.

After dinner John came for me. We first went to the home of Naomi Waters and her sister Sidney Passmore, who was living with the two daughters of the former. These are both aged women; after spending a little time with them in a cheerful conversation, we next went to call on Hannah Morrison and Lydia S. Kelton, her daughter, and found there a neighbor, Eliza Kendall, and passed a pleasant half hour, endeavoring to leave a word of encouragement. We next called on Mary Palmer and her daughter Laura, and here our labor was to cheer through a pleasant conversation, which seemed to be appreciated. Leaving these Friends we went to near-by neighbors, William Chalfant, and Sarah his wife, and also met their son and daughter. Here our work lay in calling attention to some results of faithful religious labor, intended to induce and encourage to a more frequent attendance of our religious meetings.

It being now near night I went with John Yeatman and took tea with him and his wife Margaret. After a pleasant social time we started for one more call, this time at the home of William Swayne. We were cordially received and had a pleasant visit.

First day, 20th. At the meeting in Kennett Square this morning, the house was well filled with an attentive and appreciative

audience. The message given was in relation to the conception of God as Love, and our duty to love him. After meeting I went home with Samuel and Deborah Pennock, and enjoyed a short visit with them. Samuel, now 84, entertained us in his usual cheerful manner. We had also the company of his nephew, Walter Taylor and wife, who though not members with Friends, seemed to be quite interested in the Society, and are among those who, if they could see their way clear to become members, could be very useful.

In the afternoon the conference appointed by the Philanthropic Committee was held. I had been invited to explain the methods and work of the Anti-Saloon League as a temperance movement, which I did, after which there was some little discussion, mostly of expression of satisfaction with the explanations given. After meeting I went to the home of Eli and Deborah Thompson and Hannah C. Stubbs, to tea, Hannah being an old acquaintance and a member of Baltimore Yearly Meeting. This visit was one of much satisfaction to me and seemed also to be to them. I remained there until 8 p. m., and then Hannah and Deborah accompanied me to the home of Eugene Chandler and wife, near by, and after a short but cordial and pleasant visit, I returned to Anna Mary and Sally Martin's, and was most agreeably surprised to find our friend Margaretta Walton had arrived, en route to Western Quarterly Meeting. And so in the renewal and rebinding of our long and close friendship the day closed with the feeling that it had been profitably spent.

21st. In company with Margaretta and Anna Mary we left Kennett for London Grove to attend the meeting of Ministers and Elders of Western Quarter, and were met at Toughkenamon by our friend Robert L. Pyle, and were soon in his hospitable home, meeting there his daughters Jessie, Ellen, and Margery, and his mother, Orpha Pyle. I found it very pleasant to be once more in the home of these dear friends, with whom I had so pleasantly mingled a number of times previously. Attended the meeting of Ministers and Elders at 11 a. m. Found some labor to en-

courage the discouraged and to extend a caution against giving way to such a feeling, whether it comes from within ourselves or from our outlook over the Society, or over the world at large. The testimony appeared to meet the witness in a number of those present. The meeting was smaller than usual; it was thought owing to the prevalence of the grippe. Returned to Robert Pyle's after meeting, and spent the rest of the day and evening with him and his family.

22d. At the Quarterly Meeting to-day, which while not so large as I have seen there, was well attended, considering the conditions occasioned by the epidemic of grippe. In this meeting I was drawn to enlarge upon the simple yet far-reaching rule laid down by the Blessed Jesus, as to the manner of training his disciples, and the message called forth a number of acknowledgments of its acceptability. After the close of the meeting (Western Quarter), I returned to Robert Pyle's to dine, and there met a number of friends. After dinner I went into Bennett S. Walton's to see his wife, who was in bed with the grippe, but who was improved enough to see some of her friends. Then Robert took Anna Mary Martin and myself to see Deborah F. Stubbs, who was also confined to her room from the same ailment. After a short stay, and with a parting word of sympathy for her in the deep trial through which she has been passing, Robert took us to the home of Edwin and Hannah Chandler and their son-in-law, Lewis Eastburn and Mary. Edwin had not been well enough to get out to meeting. After spending a little while with them their son Howard came for us and took us to his home where his wife Elizabeth, who is a member with the Baptists, gave us with her husband a warm welcome. We had some pleasant religious conversation with them and parted in much nearness of feeling.

Howard then took us to Kennett Square, and left us at the home of Monroe and Alice Palmer, and here another warm greeting awaited us. From here we went to the home of the Martins, and late in the evening their brother William brought me a letter from my wife which informed me she had been attacked the

second time with the prevailing epidemic, and was fearful she would be quite ill, but would send further particulars in the morning. This caused me no little anxiety, as I had appointed a meeting for the next morning at Kennett Square, in order that I might meet the school children. After getting into a quiet frame of mind and seeking Divine direction I felt easy to remain to the meeting and then return home as quickly as I could.

First month 23. After a somewhat restless night from anxiety about my dear wife, I found on arising I was more calm, and convinced I had reached a right decision. Just before meeting, in company with Anna Mary we called on Mary Cranston and her mother, Sarah Wilkinson, for a little while and then to meeting, which was well attended. As the testimony on the requirements of loving one another was borne a very deep solemnity overspread the meeting, and we closed under the feeling that the Lord had been with us and had spread a bountiful table for our enjoyment.

As I could not take any train for home until near 3 p. m. we concluded to make some calls before the dinner hour, and went first to the Friends' Home, and were cordially welcomed by the matron, Mary Barnard, and then went to the room of Mary Davis, now 90 years of age, who was ill in bed. The other two boarders in the Home were also present, and a little time was spent in a conversation designed for their encouragement, by the selection of some incidents in the life of a public Friend. We went then to the old home of Evan T. Swayne, which has now been purchased by the Friends of Western Quarter for a permanent Home, and there met Sarah, the widow of Evan, and his sister Jane, who were entertaining some friends of the borough. This, too, was an enjoyable call. As soon as the train was due after dinner, I started for my home in Baltimore, arriving about 7.30 p. m., and found Eliza, while still quite ill, was improving. I thought it best, however, to cancel all engagements except those for next First-day, for the present.

26th. I felt easy to go to Wilmington in the afternoon, so as to attend the appointments for to-morrow. My friend John Rich-

ardson met me at the train and took me to his home, where I have been so often hospitably entertained for the past thirty-seven years and whose family has become much endeared to me.

27th. John Richardson and his daughter Anna took me to Stanton this morning, where they are making laudable efforts to revive their small meeting. A good-sized meeting gathered, over which a deep solemnity settled, as the message regarding the Friends' view of salvation was presented. Satisfaction was expressed. One woman, a Methodist, said I had cleared up points on which she had desired information. After meeting we went home with John A. Cranston to dine, and after a pleasant visit, at 3 p. m., we wended our way to the Methodist church, where a meeting had been appointed. A large meeting for the place gathered, and in a quiet and attentive manner listened to the unfolding of the view presented by me of a true Christian life. The meeting closed with an appropriate and feeling prayer by their minister, and evidences were given that it had been owned by the Master of all rightly-gathered assemblies.

I went home again with John Richardson, where we had the company of William P. Bancroft and wife, Emma, to tea, and then we were soon on our way for the evening meeting in Wilmington, at the Friends' house. It was largely attended, and as the ideas of true religion were presented with its application to our everyday life, it was listened to with deep attention. I went home with William P. Bancroft and wife for the night, and retired with the feeling that though the day had been full it had been well spent, and the sweet reward of peace covered my spirit. Next morning I returned to Baltimore to find Eliza still improving, though only able to sit up a little.

VISITS IN PHILADELPHIA Y. M.—IV.

Second month 19. Eliza having so far recovered that we felt it would be prudent for her to accompany me, we left Baltimore this morning, and were met at the station at Wilmington by our

friend, John Richardson, and a little after the noon hour were welcomed into his home. In the afternoon John took me about four miles to the home of William Cranston, at Stanton. Having knowledge of our coming, the family were ready to receive us, and we passed a pleasant hour with them, I believe to mutual satisfaction. We then went to Newport, and called at the home of John and Fannie Mendenhall. There we had another warm greeting and another enjoyable visit. We learned that our meeting here (Firstmonth 27) had been much appreciated. We returned to the home of John Richardson and passed the evening in the company of his family, renewing and strengthening the bonds of our long-maintained friendship.

20th. As we awakened this morning we found a clear sky, though somewhat cold atmosphere. Eliza was feeling better, and had not taken cold in her trip of yesterday, but did not yet feel strong enough to enter with me into the visiting. Leaving her in the hands of these kind friends, in company of Mary Richardson we started out, going first to the home of Elizabeth B. Hilles, the daughter of Eli Hilles. She has recently lost by death a cousin who lived with her and on whom she had depended. We endeavored to leave a word of cheer and encouragement. Our next call was at the home of Hannah Phillips and her sister Eliza Watson, and Hannah's married daughter, Albina Thompson. We also met here their sister-in-law, Martha Watson, widow of Joseph W. H. Watson, formerly of Newport. The opening here appeared to bring in a little cheer; the visit called up a number of incidents from which I could draw lessons of encouragement.

We next went to the home of Emma Worrell, whose mother, now nearly 92 years old, was unable to see us this morning, but we had a very pleasant interview with Emma and her sister, who happened to be there when we called. Our conversation called up many reminiscences on both sides. We returned to the Richardson homes and dined with Sarah Richardson and her daughter. John's wife, Martha, who has been confined to the house for some weeks, ventured out, as it was so near by. After dinner

John Richardson took me to the home of William and Mary Ferris, and here we spent the time in conversing upon some religious topics, I trust not unprofitably. We then went to the home of Martha and David Ferris and his daughter, Matilda,—David not being at home. We had a number of mutual acquaintances in New York State, and as I am somewhat connected with David's family, through marriage, I was able to give Matilda some information of her friends. We returned to John Richardson's for the night, and met with and enjoyed the company of his brother-in-law, Edward Andrews and his wife, Agnes.

21st. Another bright morning, though cold. We bade our dear friends who had been so kind to us a loving farewell, Mary Richardson again taking us in charge. We went first to the home of Ezra and Philena Fell, and after a pleasant and social visit, next to the home of Frank and Mary Taylor, which is also the home of Elizabeth, the widow of Clarkson Taylor. As these were old acquaintances we were soon engaged in pleasant converse. Emma C. Bancroft presently arrived and took us in charge and went with us to the home of Lydia Taylor and family, and then to call on Margaret Brighurst. At each of these places there seemed to be occasion for some cheerful conversation. We then went to William Bancroft's to dine. After dinner Emma and I started out, and went first to the home of Chandler and Josephine Way. Chandler is in feeble health and his wife had also been affected with the prevailing grippe, but we were soon interested in some incidents in my experience which as I related them appeared to brighten up the feelings. We next called on Caroline Oakford. Here we found one who drew upon our sympathetic feelings, as she had but recently lost a sister and was now living alone. Then called on William and Rebecca King, at the home of their children, John and Ida Evans. William and Rebecca are from Lancaster county, Pa., members of Baltimore Yearly Meeting, and old acquaintances. William is at present in poor health, though not a very old man. There again our mission was to cheer and encourage. We next called on Elizabeth Pusey, one of those

advanced in life, and had a pleasant and cheerful word for her. Our next call was on Margaret Dixon. We soon entered into pleasant conversation, each gathering from it some information, I trust, that was profitable. Returning to William P. Bancroft's, in the evening we all went over to visit his brother Samuel, who lives near, and passed an hour or so pleasantly with him and his wife, Mary, and some visitors who happened to be present.

22d. William Bancroft took me in charge to-day. Eliza remained within doors, as we had several quite severe snow squalls. We went first to the home of Lydia Reynolds, now in her 91st year, and found her, though one of the "shut-ins," very cheerful. Then went to the home of Charles and Anna Way. She being a native of Loudon county, Va. (the daughter of Eliza Hoge), we found we had many acquaintances in common, and the time soon passed. We next called on Emline Lewis, who formerly lived near Kennett Square, Pa. This, too, was an enjoyable call; we found a word to encourage to attendance of meeting. We then drove to the beautiful home of Edward and Annie Bringhurst. They being apprised of our coming, were at home. We enjoyed the call very much, and returned to William's to dine, stopping on our way at the public library in the city, and I was there surprised to meet a young man whose parents live in Mendon, N. Y., and with whom I had long been acquainted.

After dinner we drove first to the home of Granville and Mary Eva Hoopes, children of Albert and Deborah Hoopes, who are members of Baltimore Yearly Meeting. We had a short but pleasant visit here. They keep a grocery store, and their business claimed Granville's attention, so we did not prolong our stay. We then called on Henry Garrett, who is now 76 years of age and in somewhat feeble health. He lost his wife but a few months since, and so we found a work to carry some consoling words to him. We next called on James W. Hoopes and family, he being the only member among Friends. Here, too, we found a "shut-in," from bodily weakness, and another heart needing cheer. We then called on William and Alice and Rebecca Hatton. They are

advanced in years, but who, excepting during the after effects of the epidemic, get out to meeting. Our visit here called up some reminiscences that were designed to uplift and encourage. We next called on Mary Hendrickson, and after a time of cheerful converse, went to the home of Frank and Mary Taylor, where we had previously been invited to tea.

After tea we wended our way to the meeting-house to attend their monthly meeting. About fifty were present. I had some service in the first meeting from the text, "Bear ye one another's burdens and so fulfill the law of Christ." Then returned with William and Emma Bancroft for the night.

23d. Emma started out with us, and we first went to the home of Albert and Deborah Hoopes, who are living with their son Dillwyn and his wife, Jennie. As we were old acquaintances we soon found subjects of common interest upon which to converse, and the half hour passed very rapidly and pleasantly. We then called on Mary Ann Fulton, whom we found very cheerful and bright, though not now able to get out much. Our next call was at the home of Mary B. Pyle, with whom we had some previous acquaintance, and with whom we had a very agreeable visit. We next went to the home of Hannah E. Davis. Over this home sorrow was resting, because of the recent removal by death of a loved son on whom the family had largely depended. The expression of sympathy and consolation, seeking to draw to the one source of strength, seemed the duty here. We then went to the home of Hannah Heald and John and Lucy Satterthwaite, and after some pleasant converse then to the home of John and Florence Hall Phillips to dine.

After dinner William Bancroft took charge of the afternoon visits, going first to call on his cousin Esther Albertson and her friend Abby Speakman, and after some interesting conversation, in which serious questions arose, we went to another cousin of William's, Anna Sellers. This, too, was a visit in which there was a full and free social converse, with some lessons of encouragement. We next called on Susan Williams, an elderly woman,

and after leaving a word of cheer called on Mary Hoopes and her daughters Eliza Kennard and Mary Hoopes, and left them, hoping we had brought a ray of spiritual sunshine into their home. William then took me to the home of my friend, Edward Andrews and his wife and sisters, (where Eliza met me), and with whom we were to pass the night. They are none of them members of our Society, but have for years welcomed us into their home, where we were agreeably and hospitably entertained.

24th. We were in attendance at the meeting at Wilmington this morning. It was well attended, many being present not of our fold. The service required seemed to be to open the method and means of living a true Christian life as taught by the Blessed Jesus. A deep solemnity had gathered over the meeting as I closed my vocal service, and an appropriate supplication was offered by Ezra Fell. We returned to Edward Andrews's to dine, and to visit our dear friends John and Martha Richardson. After dinner William Bancroft came for me to visit some of those whom we could not find at home on week-days, and in the course of the afternoon we called on Linton Smith, Caleb Sheward, son of Thomas W. Sheward, and Howell S. England and his wife. Howell is a member of the other branch, and she of ours. We also called on Julius B. Robinson, and on Thomas W. Sheward and wife (he being absent, visiting his aged mother), and on Joseph A. Richardson and his sister-in-law, Sarah S. Richardson. In all of these visits, as in former ones, we found a word of cheer and encouragement to leave. Returned to William Bancroft's for the night.

25th. A clear, bright, cold but pleasant morning, Eliza feeling well enough to accompany Emma and myself on our concluding round of visits, we called on Irene Pierson, Amanda and Richard Greer, Amy and Mary Chambers, Francis Newlin and his cousin Margaret Reeves, and on two young married women, Edith Thomas and Margaret Reinhart. At each place we found a word which appeared to be adapted to the different conditions. We returned to William Bancroft's to dine and then after a pleasant

converse with the family took the train for Baltimore, arriving there safely and with my dear wife much improved for the trip.

The retrospective impression of this visit, as with the others previously reported, is satisfactory. Though the mission is of a different character from any heretofore required of me, yet the pleasant greetings given in each home, the gratitude expressed by the visited, the sweet comfort in the reflection that I had been the instrument, if but for a short time, to brighten the lives of some under sorrow, or who are passing through the deprivations which advancing age and feebleness of body bring, made the endeavor one of unusual satisfaction.

VISITS IN PHILADELPHIA Y. M.—V.

Third month 2. Having acceded to the request of Friends in Salem, New Jersey, to explain the methods and work of the Anti-Saloon League, I felt that I could also visit the families of Friends in that city without too much exposure. We therefore went to Salem to-day, and were met at the station by Sarah F. Pettit and taken to their hospitable home. In the evening quite a company of Friends gathered in this home, and it proved to be an occasion of much social enjoyment. Quite a large meeting gathered at the meeting-house, and as the Gospel message was delivered it seemed to find a lodgment in many hearts. On our way homeward to Woodnutt and Sarah F. Pettit's we called first on her brother, William Ware, and his wife, and then upon her sisters in the same house, Mary Mulford and Anna Ware. After dinner we went, first to call on Rachel M. Goodwin, one of the "shut-ins," leaving there a word of good cheer, and I trust of encouragement. We next called on Susan Bassett, who lives with her daughter Cornelia, and her husband, Richard Wistar. After spending a half hour or so in a pleasant converse, we went to the home of William and Anna Wander, she being a member, and next called on Mary and Anna L. Fogg, and one of the elders of the meeting, Sarah

Wilson, also met us there. We trust that in the free and kindly converse which followed some thoughts which would tend to uplift and encourage were given expression.

In the evening another large meeting gathered by appointment, at the meeting-house, and as the truth as given for expression was unfolded, a deep interest was manifested, and a sweet and precious solemnity overspread the meeting. Some not in membership were present. We returned to the home of our kind friends for the night, feeling that though the day had been full of labor, it had been one of blessing.

4th. We first called on Mary Robinson and her daughter Rachel. Mary is very deaf, but has a sweet, cheerful spirit, and I think we secured as much benefit as we gave. I must mention one remark of hers which seemed to me to be so helpful for those who are more or less afflicted. She said, "I am very happy, and why should I not be? I can think good and beautiful thoughts, if I cannot hear." What a lesson, I thought, for many who are deprived of much social enjoyment! The secret of happiness lies within. How much of repining it would often save if we would only remember that amid all our sorrows and trials we still can think good and beautiful thoughts, and thus find a bright side of life.

We next called on our aged friend Sarah Acton and her daughters, Elizabeth J. Acton and Sarah Hilliard, wife of Bernard Hilliard, also a daughter-in-law, and had an enjoyable, and I believe, a profitable visit—Sarah so cheerful and surrounded by such kind and devoted caretakers, making her declining years pass as smoothly as love and devotion can. We then went to the home of Richard and Anna Bassett, and spent a little while with them in cheerful conversation. Thence to the home of John M. and Anna Carpenter, and had in both homes enjoyable visits.

After dinner, still accompanied by Sarah Pettit, we visited Mary Thompson and Anna Hall. Mary, now in her 92d year, is not yet one of the "shut-ins." So bright and cheerful, it was a real pleasure to be in her company, and our visit seemed to be

much appreciated. We then called on Joseph K. and Elizabeth Waddington, the daughter of my old friend, John Zorns, and then went again to Susan Bassett's, and Richard and Cornelia Wistar's where we had been invited to tea. After tea and much pleasant social intercourse we repaired to the meeting-house, where a meeting had been arranged by the Philanthropic Committee to hear of the work and methods of the Anti-Saloon League. A large and representative meeting of the citizens of the city gathered, and listened attentively to the address made. After meeting we returned with our friends, the Pettits, for the night.

Third month 5. This morning our friend Jonathan K. Bradley came with his carriage for us and took us first to call on Joshua and Anna Waddington and their daughter Jennie, who was at home. These were old acquaintances, and our call was a very agreeable one. We then went with Jonathan to his home and were cordially entertained by him, his wife Lydia and their daughter and her husband, Lydia B. and Elmer Griscom. After staying here to dinner and renewing a friendship of several years' standing, when the time came for us to return to Salem, quite a severe snow-squall came up, rendering our trip somewhat unpleasant and exposing.

Jonathan took us to the home of David B. Bullock and wife, and after a short visit with the family David came in and we were soon on our way to see some more of the friends, calling first on William and Lillian Morris and Ruth Waddington, and next at the home of Hannah Ann Bassett and her daughter Anna. Hannah is the widow of Elisha Bassett, and they had previously entertained me during her husband's life. It was pleasant once more to be greeted by her and as far as lay in our power contribute a little to encourage and cheer.

We then went to see Hannah and Rebecca Hall, and their sister. I had first met Rebecca in 1878, when caring for Abigail Paul in her long illness, and again in New York at the home of William Macy, a number of years since. She is now an invalid, but it was a pleasure to be in her company once more, as well as that of

her sister, and in this social way to have an encouraging word and help bring, perhaps, a ray of life's sunshine. We returned to David B. Bullock's for tea, and to attend a parlor meeting which had been arranged for by these kind friends. In this a service seemed to be required which appeared to be well received, and we closed it with the feeling that it had been good for us to have thus met together.

6th. It being the regular week-day meeting at Salem to-day, we found quite a good-sized meeting for the middle of the week gathered. A message was given, I trust to the edification of those assembled. Soon after the meeting closed we took the cars for Woodstown to attend the Quarterly Meeting of ministers and elders, to be held that afternoon. We were met at the station at Woodstown by Edwin L. Borton, with whom we stayed the night. The meeting of ministers and elders was one of deep feeling. I was drawn to extend a word of encouragement to each to attend to his or her individual duty, not to measure our gifts nor the character of the labor given us by those given to another, but simply to do the Master's bidding, leaving results in his hand.

In the evening a conference was held under the auspices of the Philanthropic Committee, in which the two topics of the attitude of the Government on Peace and Temperance had been arranged for. Unexpectedly to me, I was asked to address the meeting upon the latter subject, though I had taken some part in the former. I think it was generally felt to be an interesting occasion, and that while there were many discouraging aspects relating to both subjects, yet on the whole the outlook was hopeful if not promising.

7th. Attended the Quarterly Meeting to-day, and as I see by the *Intelligencer* some account of it from Woodstown, and by the letter of my friend Isaac Wilson and his wife, whom it afforded us much pleasure to meet, I need not repeat what has been written. It was to me a very satisfactory season. After meeting we went with our friends Joel Borton and wife to Dr. Allen's, where we met quite a number of the quarterly meeting friends. Then

after making a call on some friends who did not get out to meeting that day went home with Joel and wife for the night. As Isaac has noted, we had quite a company of friends for the evening with whom we enjoyed the flow of pleasant, and I trust profitable conversation, and after a short testimony from Isaac we parted in tenderness of feeling.

8th. We parted with our kind hosts and their interesting family about 9 a. m., and returned that day to our home in Baltimore, feeling strengthened and encouraged in the mission before us which has thus far been fraught with so much satisfaction, and with feelings of gratitude that the Master has fitted us to carry some rays of love and cheer into many homes.

With recuperated health and strength my wife and I have again entered upon the mission as expressed in our previous minute, by the attendance of Philadelphia Yearly Meeting. As a detailed account of that meeting has already appeared, I need only say here that to us it was a season of much spiritual enjoyment, and the kind greetings that were given in both public and private touched our hearts and called forth our gratitude to the Heavenly Father for permitting us so much of loving tenderness and appreciation of the service unto which we believe He has called us.

As the meeting closed we went home with Isaac H. and Anna Hillborn for the night, and in their congenial company passed the evening with some other friends who came in. On Seventh-day morning we returned to the home of our friends John L. and Emily T. Longstreth, who had cared for us during the yearly meeting.

On First-day, the 19th, we proceeded to Bird-in-Hand (Lampeter Meeting), and were met at the station by Sarah Miller, wife of Dr. Miller, and taken to their hospitable home. Next morning, as it had been thought best not to hold the meeting at Lampeter until 2.30 in the afternoon, Daniel Gibbons came for us to lunch at the home of himself and sister, Marianna Gibbons,

this home is one of the old landmarks of this part of the country. Here we met Francis Whitson, of Christiana, and Elizabeth Lloyd. At meeting time an unexpected number gathered, and the meeting proved a season of much satisfaction.

After meeting we returned to Dr. Miller's to take the train to Lancaster, where a meeting had been appointed for the evening. On arriving at Lancaster we were met by Milton T. Garvin, and taken to his home to tea. At the time appointed, about 150 assembled and the duty of love as evidenced in the Christian life was unfolded in the message given. It was listened to with deep attention as well as the short but pertinent testimony of Elizabeth Lloyd. Much expression of satisfaction was given at the close of the meeting. We went with Elizabeth B., wife of William W. Griest, to their home for the night, and had also the company of Elizabeth Lloyd here.

On Second day we returned to our home in Baltimore for a little rest and the needed preparations for starting again for the meetings that had been arranged for.

We left Baltimore Fifth month 29, for Gwynedd, Pa., and arriving there were taken by Florence Jenkins to the home of Horace Brinton, with whom and his family we had an enjoyable visit. We went to the home of Howard M. and Mary Anna Jenkins for tea, and in the evening attended a meeting at North Wales, in the Methodist Episcopal Church. The weather was inclement and the meeting small, but the message given appeared to be acceptable to those assembled.

On First day we went to meeting at Gwynedd, where a goodly number had assembled for that place, and as the message given was delivered a sweet and precious solemnity gathered over the meeting. The First day school was held, after a short recess, and appeared to be a season of benefit, as far as an onlooker could judge. After the close of the school we went home with Walter and Esther Jenkins, meeting there our friends Joseph T. Foulke and wife. Soon after, Richard and Martha Roberts took us to Plymouth, where we found the house nearly filled, notwithstand-

ing the rain. The view of Friends upon the subject of salvation was presented at this meeting. After its close we went to the home of George and Elizabeth Corson for the night, where we also met his aged mother and sister.

On Second day morning Chalkley Styer took me to visit Joseph Walton and his daughter Anna, at whose home we met Mary Shoemaker. We then visited John Park and his wife Ella, and Sarah Shoemaker (now in her eighty-fourth year) and her children, returning to George Corson's for dinner. During these visits we had cheerful conversation, and left words of encouragement in the attendance of meetings and the performance of other religious duties. In the afternoon William Potts Jones, of Conshohocken, took us to his hospitable home, where we were welcomed by his wife Elizabeth, and his sister Lillian Jones. In the evening we held a parlor meeting, in which there was some deep searching of spirit, leaving the feeling that the opportunity had been one of blessing.

On Third day William P. Jones took us to Norristown, to the home of George and Sarah Wood. After dinner we visited Hannah Schultz, who has long been an invalid, and is now over eighty years of age. Some friends had gathered in, and we had a sitting with them, during which encouraging testimony was given, which seemed to be grateful to the invalid. We then went to the home of Matilda Andrews, also an invalid, but bright and cheerful, after which, in company with Susan Y. Foulke, we visited Martha Yerkes, now in her eighty-eighth year. Having had interesting conversation, we went home with Susan for tea and a little rest. In the evening there was an appointed meeting at the Friends' Home, where many had gathered. As the message—relating to the nature, object, and effect of true religion—was delivered, close attention was paid, and at the close satisfaction was expressed for the opportunity.

We left Norristown Fourth day morning, by railway, on our way to Buckingham, by way of Doylestown, where our friend T. O. Atkinson kindly met us, and sent us in his carriage to the

meeting-house, six miles distant, to attend the Quarterly Meeting of Ministers and Elders. This, in consequence of the heavy rains, was smaller than usual. I had a little service in the meeting by way of encouragement, but a spirit of sadness settled on my spirit when the answers to queries showed that there was only one recorded minister in this large Quarterly Meeting. After meeting we went home with T. Howard Atkinson for the night, who, with his family, gave us a warm welcome.

The Quarterly Meeting on Fifth day was large, although it was thought the state of the roads and it being "Decoration Day," kept many away. Close attention was given to the message delivered, in which they were counseled to a closer study of our natures and their capabilities. Many kindly greetings were given at the close of the routine business of the meeting, all of which was conducted in much harmony.

The day after the quarterly meeting (Bucks), being 31st of Fifth month, we spent the morning at the hospitable home of T. Howard Atkinson, and in the afternoon went to Henry and Emeline Watson's. Unexpectedly to us, a number of their neighbors gathered in, and we held a satisfactory parlor meeting. Then, after a little time of social mingling, we went to Doylestown, to the home of T. O. Atkinson, to tea. A meeting having been appointed for the evening at 8, at that hour the meeting-house was nearly filled. The testimony was along the lines of practical religion as taught by Jesus, and was listened to with close attention. We returned to T. Howard Atkinson's for the night.

Sixth month 1. We made calls this morning, one on Anna Atkinson and her daughters, and one on Anna Jane Williams, who also had two daughters at home. Both were pleasant visits to us. In the afternoon we first attended the closing exercises of the Hugheesian Free School, at Centreville, near-by, and at the request of our host took a little part in the interesting occasion. We then went to the home of Lewis and Emma Fell, and met also their two sons. Emma proposed that I call upon Anna Meredith who lived next door and who has been an invalid for a number of

years from rheumatism. I endeavored to leave with her a word of cheer.

2d. A bright and invigorating morning. We much enjoyed our ride through the beautiful and finely cultivated country on our way to Plumstead Meeting. At the meeting hour a goodly number assembled, and as the message was being delivered in which their attention was called to the loving teachings of Jesus, a precious solemnity spread over the meeting, under which we closed. After meeting we went between three and four miles to Carversville to the home of Augustus and Hannah Pickering, where we were kindly entertained. At 3 p. m. we wended our way to the Christian Church, at which a meeting had been appointed. Another good-sized meeting gathered, and again as the message from the answer made by Jesus to the young man who inquired "What Shall I do to Inherit Eternal Life?" was given, a precious solemnity spread over the meeting. Those present were mostly of other societies than our own.

3d. Attended Buckingham Monthly Meeting to-day. Quite a number gathered, to whom a gospel message upon the nature, object, and effect of true religion was given with an especial appeal to the young who were present from the school. After the meeting we went home with Horace and Fanny Broadhurst to dine and with them and their family of children had an interesting visit. We then called upon Joseph and Sarah Watson, and after a social visit with them went to the home of Harriet Worthington to tea, where a small company of her children and companion of one of them and his mother met us, and with them the time passed pleasantly until the hour of meeting, which had been appointed for the evening in Centreville, the village in which they live. The hall in which the meeting was held was nearly filled with an appreciative audience, and it proved to be another season of spiritual blessing.

4th. We had an enjoyable ride through the country this morning on the way to Solebury Monthly Meeting, at which quite a goodly number of Friends and others gathered. Here again as

the message given was delivered a precious solemnity overspread us, under which the business of the meeting was entered upon and conducted with great harmony. After meeting our friend John S. Williams took us to Joseph and Sarah Simpson's to dine, and we spent the afternoon in their company and with her mother, Macre Eyre, now confined to the house from a fractured limb. As evening approached our friend J. S. Williams and daughter Agnes came for us and took us to Lambertville, where a meeting had been appointed for the evening. Near the appointed time the house became well filled. The testimony offered related to the question, What constitutes a Christian from the standpoint of the Friend?

5th. We had another enjoyable ride of about six miles this morning to the home of Lewis and Alice Walton. Alice was formerly of Baltimore, and one of our valued friends, and it was pleasant to meet her in her new home. On our return we stopped at the Ingham Spring, at which place a large volume of water comes out of the limestone rock and furnishes power for about five mills of different kinds before it reaches the Delaware river. The water is clear and cold, and we enjoyed a hearty drink of it. Returned to J. S. Williams' to dine, and then were soon on our way to Wrightstown to attend their Monthly Meeting. It being a very busy season, and the farmers having been delayed in their planting by the previous wet weather, a small number of men were present, but a good attendance of women. I had a close exercise in this meeting leading to encouraging some who, because of a too literal reading of the Scriptures, were dwelling under discouragement. It seemed to leave a deep impression on many minds. On our return to J. S. Williams' for the night we made a pleasant call on Anna Smith and her sister Hannah Altemus, and their nephew, George Brown and his wife.

6th. Our friend J. S. Williams took us this morning to call on Oliver and Cynthia S. Holcomb, as she had not been able to attend any of the meetings owing to the illness of a sister. We then went to the Friends' Home at Newtown, it being the time of

the meeting of the committee. This visit was peculiarly interesting and gratifying to us. After the committee adjourned our friends took us to the home of George and Jennie Atkinson, at Wrightstown. A meeting for Friends and others in the neighborhood having been appointed at their home in the evening, between 50 and 60 gathered, and it was found to be a baptizing season.

7th. We came home to Baltimore to-day feeling well repaid for the labor performed. This closes our work in Philadelphia for the present, or until after we get through with the meetings in New York Yearly Meeting.

We left Baltimore this morning, Sixth month 17, to take up the mission which has seemed to be required of us within New York Yearly Meeting, and went directly to Jericho, L. I., to the old home of my dear friend, Daniel Underhill, where we were most cordially received by his widow, Catherine, and his son, Samuel J. Underhill, and family.

The next afternoon we called on Edward Willis and his daughter, Henrietta Underhill, and at the home of William Willetts, but found only his daughter, Elizabeth, at home; then, at the home of Sarah Robbins and her two daughters, at each place meeting with a cordial reception. Our friend, S. J. Underhill, took us the next morning to the home of Catherine Willetts, with whom we went to Westbury Monthly Meeting, held at Manhasset. The meeting, though not large, was lively and interesting, and among the signs of encouragement were the reception of one new member the previous month and the application for membership from another. After meeting we went home with James R. and Anna Willetts, where we met a number of Friends.

We then went with Catherine Willets to call on Mary Wright and Mary Anna Chapman, of Brooklyn, in their country home, who received us with a cordial welcome. Thence we went home with Catharine to tea, where we met several others, and returned to S. J. Underhill's for the night.

On the 20th we called on Sarah, widow of Isaac Ketcham, and Mary Allen, who lives with Sarah, and then on Caroline Willetts and her sister Mary, on our way to attend the monthly meeting at Jericho, which was small but was thought to be a favored season. After meeting we went to the home of Elias and Phebe Seaman to dine, and toward evening to the home of Lydia Willetts, and her daughters, Charlotte and Amy. The retrospect of the day was satisfactory, with the feeling that it had been well spent.

On the 21st we visited Solomon and Esther Jackson, and in the afternoon went to the Locust Valley School, to attend the commencement, in the exercises of which I had been invited to make the address. The recitations and other exercises were very creditable, showing care upon the part of the teachers and much attention by the scholars. My own address, on "The Development of an Ideal Character," was well received, so that the occasion was one of deep interest.

The next day Elias and Phebe Seaman took us to Bethpage, where a meeting had been appointed at 11 o'clock. It was a good-sized meeting for the place and much satisfaction expressed that we had been willing to come among them. After meeting we went to John C. Merritt's, and after resting went on to Jerusalem, where a meeting had been appointed for the afternoon. The meeting has been discontinued at this place, but a goodly number came out, and seemed not only interested but gladdened to once more have a meeting among them. I presented the practical duties of religion and how much more strongly we could exert an influence through organized effort, encouraging the few Friends here to resume their meeting.

First day morning, the 23d, was bright and beautiful, but warm. S. J. Underhill and wife took us to Westbury Meeting. Notice having been given, a goodly number were present, and as the message was upon our idea of practical righteousness a close attention was given, and many expressed their feeling of thankfulness for such a good meeting. In the afternoon we attended a meet-

ing at Jericho which had been appointed, and which was also well attended. As in the morning, there were many expressions of gratitude for the opportunity.

Sixth month 24. Called on Lydia and Amy Willets this morning, and then went to Westbury to visit Edward and Emma Hicks (son of Isaac Hicks), and his family, including their son, Henry and wife Caroline. After a very pleasant visit S. J. Underhill took us to the home of Frederick E. Willets, near Glen Cove, from whom and his daughter and son we received a cordial welcome. In the evening about fifty gathered for a meeting, which was held on their capacious piazza. The testimony delivered appeared to find a place and give encouragement. We remained there over night.

25th. We went this morning to call first on Mary Jane Willets and son Charles. She was an old acquaintance of mine, at one time a member of Rochester Monthly Meeting, where I belonged for so many years, and as we called up our mutual acquaintances who have long since passed from earth, it awakened pleasant memories. From there we proceeded to the home of Hannah Cock, and were there met by Augustus and Elizabeth Cock; remained to dinner. In the afternoon Augustus and wife went with us to Seacliff to call on Daniel Banks and his family. We soon found we had many acquaintances in common and had a very agreeable visit, returning to Hannah Cock's to tea; soon after F. E. Willets came for us and took us to Mary Underhill's, where a parlor meeting had been arranged. Some twenty or twenty-five gathered. At the conclusion of the meeting we spent a little time in social converse with Mary and her daughter and son, who were at home, and then returned to F. E. Willets' for the night with a feeling that the day's service had been blessed.

26th. F. E. Willets sent us to S. J. Underhill's at Jericho this morning, and after resting awhile we left for Bayville where we were met by Abraham and Melissa R. Bell, and taken to the home of Frederick and Anna Storm, with whom we had a short but agreeable visit. They then gave us a ride to Willets' Point which

we much enjoyed. The beautiful scenery, adorned by the fine dwellings overlooking the East River and Little Neck Bay, the exhilarating atmosphere, all made the ride very pleasant to us. They took us to their home where after tea a few gathered in and we had a sweet season of religious communion together. Remained here for the night.

27th. Abraham and Melissa R. Bell took us this morning to see some of the interesting places in and about Flushing on our way to their usual mid-week meeting, which was better attended than we had anticipated, though there were but few men. After meeting we went to William and Phebe Frame's who with their daughter, Katharine, entertained us until evening. The weather being so warm we were satisfied to remain in the quiet. We had another meeting here in the evening, which was more largely attended than in the morning, and by quite a number of men. Both meetings appeared to give much satisfaction to those present. After the evening meeting we went home with Mary Cock, had an interesting and pleasant visit with her and her children, Robert, William and Mary.

28th. We left Flushing this morning and went by railroad to Rye, where James S. Haviland, of Purchase, met us and took us to his hospitable home. His father, now 85 years old, is very smart for a man of that age. We were most cordially welcomed in this family. Here we rested until toward evening, the day being the warmest of the season, when James took us to his brother Charles' for tea, meeting there Charles' wife, Mary, and their son, Herbert, and wife Esther. In this home we had a good deal of interesting conversation on religious subjects and returned to James S. Haviland's for the night.

29th. This was a very warm day, and we concluded it would be best to remain in the quiet as far as possible the most of the day. Toward evening we made a pleasant call on Mary Sutton, and then went to the home of our dear friends, Robert and Esther Barnes, for tea, and to remain for the night.

30th. Another very warm morning, and with the prospect of a full day's work before us. Attended the First day School at Purchase, which was an interesting occasion. The attendance at the meeting was very good for so warm a day, and the audience appreciative of the message delivered, in which the practical views of the Friends relating to the work of salvation were presented. We returned to Robert Barnes' to dine and rest preparatory to the attendance of a meeting at White Plains, which had been appointed for the afternoon. About forty were present at this meeting, and as the lesson from the new commandment to love another was presented, it found an answering echo, as was evidenced by expressions after meeting. Robert and Esther took us to the home of their sister, Mary Carpenter, where, with her daughter Emma, and son-in-law George Capron, and Henry B. and Anna Hallock and daughter Mary Anna Noble, of Brooklyn, who were with us at the meeting, we had an enjoyable reunion, for they were all old acquaintances and dear friends to whom we have long been closely attached. Though the day was very warm, yet we were preserved in health, and able to accomplish our work without much fatigue.

Seventh month 1. This was an intensely warm day, so we remained with our kind friends Robert and Esther Barnes until near evening, when we went to my cousins Elizabeth and Parmelia Tripp's to tea, and had an enjoyable visit with them and their nephew, Harry Tripp, and niece, Caroline Syers, until Martha Willets came for us to go to her home for the night.

2d. Another extremely warm morning and yet we were much interested in visiting with this family, consisting of the aged mother Anna Willets, her son Samuel and his wife, Martha, and her daughter Hannah. We also had with us her sisters-in-law Phebe and Elizabeth Haviland, the former of New York, and the latter of Brooklyn.

Our dear friend Anna, who is quite lame, finds employment and much enjoyment in raising Job's tears and preparing them to

send out to the mothers of little children ; she does this because of her strong love for these little ones, that she may be instrumental in alleviating the pains of cutting teeth. In our visit we were instructed and received more than we gave ; it is one we shall long remember.

In the afternoon Martha took us to see an aged friend, Hannah Field, of the other branch, now past her 97th year. We found her unable to walk, sitting in her wheel-chair. She was very cheerful and soon recalled in her reminiscences mutual acquaintances of my childhood and her early life, with the feeling that it was good for us to have been together for the little while.

We then went to the home of James Field, another of the oldest members of this meeting. He and his wife, Phebe, and their sister-in-law, Mary Barnes, living with their nieces, Hannah and Phebe Field. Soon after our arrival we had a heavy thunder-storm, which cooled the air and made the evening enjoyable after enduring the severe heat of the day.

3d. James Field took us this morning to call upon Frank and Hannah L. Carpenter, who were living in a house part of which was built by my great-great-grandfather and the other by a great-great-uncle, the first part over two hundred years ago. This made the visit with this family (the wife and mother I found also to be distant connections of my father) one of unusual interest to us, and it seemed to be appreciated by them. We next went to Charles and Joanna Pierce Purdy's, with whom and their children we had another interesting visit, and then proceeded to the hospitable home of Ellwood and Luella Burdsall for dinner. The afternoon was so stormy, with light but frequent thunder showers, that we remained here quietly resting and enjoying the change from the extreme heat of the past few days. In the evening Walter and Mary Comly, who live near by, came in, and so we spent the time in agreeable religious and social conversation.

4th. During the early morning hours we had much interesting and instructive conversation with Ellwood and Luella Burdsall, and then went to the hospitable home of Tacy Ward, where we re-

mained until toward evening, and then went to Robert Barnes' for the night.

5th. We started this morning for Chappaqua and went to the home of an old and dear friend, Joshua Washburn, who, with his wife and children gave us a cordial welcome. A heavy thunder storm coming up soon after dinner and the rain continuing at intervals until night, prevented our going out to see others, so we had an interesting visit in this family.

6th. We went this morning first to call on Hannah J. Pierce, the daughter of Moses and Esther Pierce. Hannah has recently lost her mother and sister and feels it very keenly. Leaving her a word of cheer, we went to see George L. and Marcia Powell—he being a brother of Aaron M. Powell—at the School of Practical Agriculture and Horticulture. We did not find George at home, but had a pleasant visit with Marcia and their daughter Mabel. We would much have liked to have had the time to go over the farm and note the experiments being made. We next called at the home of Bartholomew and Amanda Washburn, but no one but Amanda being at home we deferred our visit until a later period. We proceeded to Charles Griffith's, just for a little chat at the door, and then returned to Joshua Washburn's for dinner. After dinner we had such a succession of thunder storms that we deemed it prudent to remain with them the remainder of the day.

7th. Joshua Washburn took us this morning before meeting to call on my old schoolmate and friend Charles Robinson and his daughter Lucretia Heacock, both of whom lost their companions about a year ago. We found them bravely and cheerfully bearing their sorrow, with which I was prepared to sympathize from experience. The meeting at Chappaqua was well attended this morning; close attention was given to the message delivered, and the meeting closed under a precious solemnity. In the afternoon Joshua and Caroline went with us to Mt. Kisco, where a meeting had been appointed. About forty were present, and as the practical duties of a religious life were opened, the message found a

response in many minds and called forth much expression of satisfaction. We returned to Joshua's for the night, with a feeling of peace after our labors of the day, and thankfulness for our preservation in such good health.

Seventh month 8. We spent the morning quietly resting. In the afternoon Joshua Washburn took us to Chappaqua Mountain Institute, to visit Wilbur F. Noxon, the superintendent, whom I have known most of his life, and also Albert and Emily Lawton, also old acquaintances of both myself and wife. We next called on Charles and Phebe Cornell, with whom we had a pleasant visit, and then went to Robert and Rebecca Haviland's to tea. We found Robert improving, though still feeling the effects of his illness. The same sweetness of spirit which characterized his more active days was present, and we much enjoyed the visit with them and their children.

9th. Joshua took us this morning to see Henry Dickinson, now 94 years old, with whom and his daughter, Martha, we had an interesting visit. His mental faculties are well maintained; and he seemed very glad to see us, as he seldom gets out from home. We next went to the home of Henry and Sarah Sutton, and her aunt, Eliza Carpenter, now 88 years of age. We found here an interesting family of five children. We then called on George Conklin and his wife Mary; she is a member with us. We had a word of cheer to leave here, and then called on Eugene and Elizabeth Tompkins, she a daughter of Henry Dickinson. Then we returned to Joshua's for dinner. Towards evening we went to Robert and Phebe Anna Murray's. They are members of the other branch of Friends, she a daughter of Harriet Cock, who is a cousin of mine. We remained for the night and had an enjoyable visit.

10th. Weather brighter this morning. We called on Joseph and Hannah Smith, aged respectively 86 and 87 years. She was an old teacher of mine, in my young life, and in bringing up old reminiscences our visit seemed to be enjoyed by them. In the

afternoon, we called first on Hannah Underhill for a little visit, and then on Esther and Henrietta Cox, the latter going with us to see Mary, wife of Charles Dodge. He being busily engaged in his hay-field, we did not see him. We called on Maria, Caroline, and Emma Carpenter, daughters of Robert Carpenter, lately deceased. In all of these visits we endeavored to leave an encouraging word, and it was a pleasure thus to see so many dear friends.

11th. We went with Joshua and Caroline Washburn to Mt. Kisco this morning, to attend first the meeting of ministers and elders, and then Chappaqua Monthly Meeting. The meeting, though not large, was an interesting, and I trust, a profitable occasion. At the close a bountiful lunch was provided, after partaking of which and spending a little time in social mingling with the friends at the meeting-house, we returned with Joshua to Chappaqua.

12th. Left Joshua's this morning for Yorktown Heights, where we were met by Theodore Purdy and taken to his home, and were warmly welcomed by him and his wife, Sarah. After resting a while we started to attend the Amawalk Executive Meeting. This meeting was nearly as large as that of Chappaqua, and was felt to be an instructive occasion. We returned to Theodore's to dinner, where we had the company of our friends Amy Anna Irish and Josephine T. Hallock. This afternoon we made several visits, first going to see our aged friend Jane Hallock, now 90 years of age, who has been confined to her bed for several years. I found she knew me and remembered my father and mother very well. She appeared very happy in spirit and contented with her lot. We next called on Ira G. and Louisa Loder, she having been received into membership a few years since. After a pleasant visit with these friends we went to the home of Emily Underhill, who with her brother, Henry Carpenter, of New York, and her daughter, Susan Wright, and granddaughter, Laura Remey, gave us a cordial welcome.

13th. Spent most of the day resting at Theodore Purdy's.

Towards evening Sarah H. Purdy went with us to the old home of Joseph Hallock, now occupied by his grandson, David Irish, and his wife, Viola, meeting here our friends, Amy Anna Irish, and Josephine T. Hallock, and then went to call on William Carpenter and his niece, Louisa Lewellyn, who, though not members are friendly inclined and after a pleasant intercourse we returned to Purdys' for the night.

Seventh month 14. After a light shower this morning the weather became clear for the first time in several days, and as the hour of meeting drew near we wended our way to the meeting-house at Amawalk, where a large meeting for the place assembled. As the message given in relation to the fundamental principles of Friends and their adaptation to the needs of the human family was delivered very close attention was given, and the meeting closed under a preciously solemn feeling, followed by expression of much satisfaction from the young for the favor. After meeting we went home with George Griffin, the son of my old and dear friends Daniel and Amy Griffin. There we were most kindly welcomed by his wife, Minnie, and daughter Alice, members of the other branch of Friends, or the Friends' Church, as they call it. His sister, Emma Jane Hallock, also, spent the afternoon with them on the old homestead, very pleasantly, as it called up many reminiscences of our interminglings in the past.

As the evening hour approached we went with them to their evening meeting at Yorktown, the Friends there having kindly consented for me to occupy the time usually given to the sermon. In this meeting the message given was to portray the ideal life of the Christian, a large number having gathered of all classes. It was well received and there were many expressions from their members that they were glad I had been with them. It was gratifying to me to receive such cordial treatment from them as it insures the growth of a better feeling between the two branches. After meeting we went to the home of Jordan Frost, now 88 years of age, for the night.

15th. Jordan and his sister-in-law, Elizabeth Cocks, went with us this morning to call on the family of Henry J., son of Henry Griffin. We found his wife, and son James and wife at home, and after some pleasant social and religious conversation we started to visit and dine with Anna Marshall, a sister of Henry J. Griffin. This was a remarkably picturesque ride along the south side of Turkey Mountain, then down into the Croton Valley, crossing into it near the celebrated Croton dam, and then up alongside of the Croton Lake.

We found a warm greeting in Anna Marshall's home, and were also glad to meet our friend Leah Miller from Brooklyn. This home had been saddened by the sudden death of her husband just one year previous, he having been prostrated in the hay field. We had a word of comfort to leave her, and towards evening returned to Jordan Frost's for the night.

16th. This morning Jordan took us to Theodore Purdy's, who was to take us to Richard Weeks'. As we passed the home of David Irish, whom we had previously visited, we were met with the sad intelligence that their little baby, about three weeks old, had just deceased. We found a cordial welcome in the home of Richard Weeks, and his sister, Esther Jane, his son-in-law, Irving Loder, and niece Pauline Maurice, and remained the rest of the day and night.

17th. This morning Richard Weeks took us to Purdy's Station, to the home of Charles Lindley and Emma Hunt, where we met a cordial reception, and after dinner Charles took me over to Peach Pond, to call on Clayton Nichols and family, and on Elizabeth, widow of Edward Ryder. This is one of the places where one or two meetings are held in the year, and as there are but few Friends here it is impracticable to attempt to hold a meeting except it be on a First day; so we, not being able to reach it this time, have deferred holding a meeting here until later. We held a meeting in the Methodist house at Purdy's Station, which, in consequence of it being rainy, or threatening to rain, was not as

large as had been expected, but proved to be a very satisfactory occasion.

18th. Rested this forenoon, and in the afternoon Charles L. Hunt and wife took us some twelve miles to Burling Hallock's, who, with his wife Emma, and daughters Gertrude, Grace, and Irene, and their boarders, extended a cordial greeting. They had arranged for a parlor meeting in the evening; several were present who had never been at a Friends' meeting, and as the message delivered was upon the practical religion taught by the blessed Jesus, it was listened to with deep attention, and called forth much expression of satisfaction.

19th. Burling took us this morning to Peekskill, en route to Moore's Mills, in Dutchess county, N. Y., where we were met by our dear friend Alfred H. Moore and taken to his hospitable home, now saddened by the prolonged illness of his wife. After dining with him and resting we went to his sister Susan Moore's, having an enjoyable visit, and in the evening Alfred came for us and took us to James and Mary Barmore's for the night.

20th. This has been a very enjoyable day, though a busy one, the ride through the very picturesque scenery on our way to see two families of Friends involving a ride of seventeen miles in the fresh, invigorating air from the mountains seen in the distance. The kind, cordial welcome received, the pleasant social and religious intercourse, made it a day we shall long remember. James and Mary Barmore went with us to Aikin Skidmore's, who, with his wife Ruth and son Alfred and his wife, comprise the family; they gave us a warm welcome, though we were unannounced. After dinner we drove to Henry Alley's, where we found his wife and daughters expecting us. Henry returned before we left, and after some conversation upon both social and religious topics we returned to James Barmore's to tea, and then went to Susan Moore's, where a meeting had been appointed for the evening. The company assembled was a very mixed one as regards denominational relations, most of them summer boarders from in and near New York. The meeting seemed to be a satisfactory

one to those assembled, as the message given called them to some of the practical and spiritual teachings of the blessed Jesus. After meeting we went home with Edward Barnmore, who, with his wife Lucy and daughter Mary, gave us a warm welcome, and there remained for the night.

Seventh month 21. Attended the meeting at Moore's Mills this morning. One side of the house was well filled, there being a number of boarders from the city in the neighborhood, and several of the other branch of Friends were in attendance. They all listened attentively while the nature, object, and effect of religion, and its great value, was being presented, and a solemn covering overspread us, under which we closed. We went home again with Edward and Lucy Barnmore, and daughter, Mary, and we also had the company of William and Henrietta Bedell.

After dinner Edward and Mary took us over to Nine Partners, where a meeting had been appointed for the afternoon. About forty persons were present at this meeting and it proved to be a season of much satisfaction. After meeting we went home with Franklin C. and Caroline Haight, where we also found our friends Henry and Amy Miller and their daughter Margaret, from Ossining, N. Y. The retrospect of the day was peaceful.

22d. This morning Henry and Amy Miller went with us to see Melissa Sutton, at the old homestead of Aaron Sutton, with whom and her niece and husband, Martha and Frederick Clements, we had an enjoyable visit, returning to Franklin Haight's by way of one of the elegantly fitted-up residences which adorn this neighborhood, and calling on Mary Birdsall, who lives near Franklin's. After dinner we drove to Millbrook to visit Sarah Sweet, and Henry and Mary Carpenter, then to call on Susan Merritt, and lastly on Mary Haviland and her sister Catharine and their niece. In each of these calls we had considerable of both social and religious converse. We then drove through the beautiful and highly cultivated grounds of a gentleman named Dietrich, which exceeded in its beauty of arrangements, the mass of flowers in

bloom, the magnificent Dutch garden with fruit trees trained to the wall, anything we had ever seen. After taking in their daughter Anna McCord, from New York, we returned to Franklin's for the night, just escaping a heavy thunder storm, as we had done the night before, in the early evening.

23d. Franklin and Caroline went with us this morning to William and Henrietta Bedell's, at Clinton Corners, where we spent the rest of the day in social mingling, they being friends with whom we have long been closely bound. In the evening we went with them to the meeting-house of the other branch of Friends, to an entertainment for the benefit of the W. C. T. U., which we enjoyed.

24th. William and Henrietta Bedell took us this morning to the home of George S. and Anna Hicks, with whom lives their aged father, Hewlitt Hicks, now about 86 years old. We soon found we had many mutual acquaintances, among both the living and those who have passed away, and in recalling our memories of these, as well as in noting their example, opportunity was offered for some suggestions. In the afternoon we went to see Walter D. and Ann Eliza Hicks, and their daughter, Clara, and here too our visit was much enjoyed. We returned to Bedell's for the night.

25th. This morning a telegram came notifying me of the funeral of Eliza Macy, widow of William H. Macy, of New York, and having no appointments to prevent, I felt it would be right to go. Owing to the train being behind time I was a little late in arriving at the house, but was there in time to take some part in the services, which seemed to be appreciated. Some years ago we homed with them during the Yearly Meeting in New York, and became much attached to them. The funeral occasion was impressive, as her life and example could be presented as an incentive to follow. I returned to Clinton Corners in the evening.

26th. William and Henrietta Bedell went with us this morning to an appointed meeting at Crum Elbow. No regular meeting is now held at this place, but about sixty gathered, and gave close

attention to the message delivered, in which the work of regeneration was pictured. After meeting we went home with Ethan Browning, now in his 86th year, and with faculties well preserved. Our acquaintance is of long standing, and as most of his children were also home for this occasion, we much enjoyed the reunion. In the afternoon I first called on Egbert Doty, an old friend of my boyhood days, whose mother was a member. I found him much broken in health, but he readily recognized me and seemed pleased to see me once more. We then went to the home of his brother Joseph and Augusta Doty, where we met Thomas and Mary Stringham and passed the afternoon amid old associations and in pleasant converse. These visits among the associates of my childhood, with their warm and cordial welcome, touch a tender chord in my heart, and call out a deep feeling of thankfulness for the care and direction of my Heavenly Father in leading me into the field of service for him in this line of the ministry.

27th. Our friends William and Henrietta Bedell took us this morning to Pleasant Valley, to visit a cousin of mine, Naomi J. Eighmie, whose father was a member. We dined here, as she lives with her daughter and husband, who, while not members, are yet in close sympathy with friendly views. In the afternoon we had a meeting, by appointment, in the old meeting-house in the village of Pleasant Valley. No regular meeting has been held here for several years, and but few appointed ones. Though in some respects an unfavorable afternoon, between forty and fifty assembled, and as I was led to unfold the duties of a Christian life a sweet solemnity gathered over us, and at the close of the meeting expression was made of satisfaction at being once more able to attend a Friends' meeting. After meeting we went to the home of Mary Ann Tompkins, and her son G. Jay Tompkins, for tea, having some pleasant conversation on secular and religious topics, and then returned with our friends for the night, feeling that the day had been well occupied.

Seventh month 28. Attended the meeting at Clinton Corners this morning. Our friends of the other branch discontinued their

meeting for the day, and all came to our meeting, making a large one for a country place. As the meeting settled a sweet feeling of unity seemed to overspread us, which continued unbroken to the close. The testimony given was in explanation of the doctrine of the inner light and its influences, when obeyed, upon the everyday life. The warmth of the greeting which was given at the close of the meeting by all classes evidenced that the message had touched a corresponding feeling in the hearts of the listeners. After meeting we returned to William and Henrietta Bedell's, where several of my acquaintances of long standing came, and in our intermingling the old love for one another was deepened.

Toward evening we took the cars *en route* for Poughkeepsie, the place of my birth, where we had appointed a meeting for the evening. We were met at the train by our kind friend, Jacob Corlies, and escorted to his hospitable home, where we were most cordially welcomed by his wife, Edith W., and children, Walter and Arthur and Elizabeth Lockwood. As the time of meeting came we wended our way to their beautiful meeting-house, and soon between forty and fifty gathered, a much larger number than we had expected, for this is one of the small meetings. As the testimony relating to the views of Friends regarding salvation was given it appeared to meet a cordial response. A minister of the 'other branch who was present, and who gave us a short but pertinent testimony, said to me at the close, "I have enjoyed this meeting, and have been deeply interested by thy remarks." We returned to the Corlies' for the night, feeling that for us the day had been unusually full of blessings.

29th. We started out, with Edith Corlies as a guide, to make some calls upon some of my old acquaintances and relations, going first to the home of three sisters, Gelina, Lucretia, and Evelyn, daughters of Benjamin Chase, who formerly lived near us while our home was in Mendon, many years ago. The eldest, Gelina, now a widow, is entirely helpless, from a stiffening of the limbs and joints. Lucretia, also a widow, and Evelyn, unmarried, were all teachers in their early life. I had lost sight of them for over

thirty years and our reunion was most enjoyable. The afflicted sister, whose mind is clear, seemed particularly to enjoy it. We next called on Anna Cooley and her daughter, Jennie, wife and daughter of Charles Cooley, a first cousin of my wife Judith. The women are members of the other branch, but he of ours. We much enjoyed this call. We then went to see Mary Flagler (*nec* Doty), another of the schoolmates of my early life. We found her in feeble health, but she greeted us with a warm welcome. We then returned with Edith to dine. After dinner we visited Mary Cooley, another cousin, remaining until train time, when we returned to Clinton Corners. We took the train in the midst of a terrific thunder storm, but arrived at our destination safely. After resting a while we repaired to the Friends' Church, where I was to deliver an address on temperance. The unfavorable weather prevented a large attendance, but we had a satisfactory meeting.

30th. We occupied the day in visiting, first at Edward and Charlotte Young's; he having been paralyzed a few months ago, is unable to talk much. We then went to Thomas and Mary Stringham's to dinner, and after dinner spent a little time in her room with their aged mother now past ninety. From there went to Jonathan Sheldon's, whose wife, Mary H., is an invalid, with whom and their son-in-law and daughter, James and Elma Browning, we remained to tea. We felt at the close of the day, as we returned to Bedell's, that it had been profitably spent, and that a little sunshine had been carried to these shut-ins, as well as to those having the care of the homes.

31st. We left Clinton Corners this morning in company with William and Henrietta Bedell for Ghent, and were met at Chatham by William H. Angell and taken to his home, where we found a cordial reception from his sister Amelia and brother Augustus. After dining we wended our way to the meeting-house near by, where a meeting had been appointed for the afternoon, no regular meeting being held here. Soon about twenty gathered, to whom the spoken word appeared to give much satisfaction. After meeting we went home with William W. Angell, and were entertained

by him and his daughters, Minnie and Elizabeth, for the night. This visit was a very agreeable one to us.

Eighth month 1st. We left Ghent this morning, William and Henrietta with us, for Rayville, and were met by George Reynolds and taken to his hospitable home to be most cordially greeted by his wife, Mary. A meeting had been appointed here for the morning, there being no regular meeting held and but few Friends. But although a busy season with the farmers, about forty assembled, and as the message from the practical teachings of Jesus regarding our duties in this life was presented, it met the witness in many hearts, as was evidenced in the expressions of thankfulness of the opportunity they had had. We returned to George and Mary Reynolds's to dine, and in the evening paid a visit to John and Charlotte Finch, near by, thus closing the day with the feeling that we had been in our proper place.

2d. We made a visit this morning at Lydia Green's, a sister of Mary Reynolds, who, with her daughter, Amelia Sheppard, and granddaughter, gave us a cordial welcome. In the afternoon I called on Lucy Ray and her daughter, and then George Reynolds took us, with William and Henrietta Bedell, to Jonathan Powell's. They returned in the evening, but we remained over night and had an excellent visit with him and his daughter Anna.

3d. Jonathan took us to Chatham Centre this morning to take the train for Albany, where we went to the home of Mary and Mary E. Davis for a while. After dinner we took a stroll through the beautiful building in which the legislature of the State of New York transacts its business, then took train for Granville, N. Y., where we were kindly met by Henry Dillingham and were soon in his hospitable home, with a cordial greeting from him and his wife Lillys.

Eighth month 4. We had two meetings at Granville to-day, both in the Friends' meeting-house, which were well attended. In the morning meeting the testimony which seemed to be required was to show that the basal principle of the Friends includes all

that is true in religion, and is being more fully acknowledged now than ever before, and that it will meet the needs of the human family in the present time, and promote the growth of all true spiritual life and knowledge, and preserve from every form of evil. It met, I believe, a cordial response in many hearts not in membership with us, as was evidenced from the expressions which reached me. In the afternoon meeting the message given was to show another picture of the practical teachings of Jesus, as presented in the Sermon on the Mount. Both meetings closed under a sweet and solemn covering. We dined with Rhoda Barker, in company with Hannah Warren, and spent the evening and night at Henry Dillingham's.

5th. Henry and Lillys Dillingham took us this morning to one of the slate quarries of which there are a number near here, and then, after an enjoyable ride, mostly in the State of Vermont, to Lydia Dillingham's to dinner, where a number of friends had been invited to meet us, and with whom we had a pleasant social time. After dinner we went with them and their daughter Lydia J. Mosher to the cottage of the latter on the banks of Lake St. Catharine, a pretty sheet of water nestling close to the foot of the mountains. We returned to tea with Stacy and Jennie Potter. At this home several had been invited in to meet us, and it seemed to be a source of satisfaction to all that we could thus gather together.

6th. Henry and Lillys went with us this morning to visit their daughter Lemoyne and her husband, G. Myron Allen, stopping on our way at the slate works, where the stone is sawed, planed, varnished and polished for different purposes, which was very interesting to us. After a good visit in this family we returned to Granville in time to take the train for Johnsonville, where we were kindly met by Joseph Lawton and taken to his home in Pittstown, being there cordially welcomed by him and his wife Abigail. The weather had been pleasant until about the time we left Granville, when a light rain set in, which continued until we reached our destination and through most of the night.

7th. Awoke this morning to find it raining heavily, but before meeting time it cleared. About forty-five attended the meeting, and as another testimony, based upon the teachings and life of Jesus, was given, it seemed to touch many hearts. We returned to Joseph Lawton's to dinner and remained until evening, when he took us to Pittstown Village, where a meeting had been appointed in the Methodist house. This meeting was largely attended, and by many young people, to whom I was led to open the duties of life which are demanded of us in the fulfillment of the commandment to love one another. A deep solemnity gathered over the meeting as I proceeded and remained with us until the close. After meeting we went home with Jonathan Norton, who with his wife Charlotte gave us a cordial reception.

8th. A bright morning greeted us on arising, and soon after breakfast Jonathan took us to the home of his brother, Isaac Norton, and we had a pleasant call on him, his wife, Harriet, and his stepmother, who is now in feeble health. He then took us to Johnsonville, where we were met by Butler M. Hoag, taken to his home, and warmly welcomed by his wife Elizabeth, his father, Isaac and sister Phebe.

A meeting had been appointed in the South Easton meeting-house in the afternoon, at which between forty and fifty gathered, and as the message given, calling their attention to the testimony of Jesus in answer to the inquiry, "What shall I do to inherit eternal life?" seemed to touch a responsive chord, we closed under a comfortable covering. Butler then took us to call on his aunt Lydia Skiff, and after a pleasant social visit we returned with him to his home for the night.

9th. Isaac Norton and daughter Phebe took us this morning first to call on Mary Davis and her nieces, Chloe Sisson and Emily Peckham, and then to visit George and Lucy Allen, and his mother Mary Phillips, both of which calls were very enjoyable, and in which a word of cheer was left. We then went to John Pratt's, where we dined with him and his son Frank and wife Ethel. We had a meeting at North Easton this afternoon at which there were

between fifty and sixty present. We went home with Job and Emeline Wilbur, where we found another cordial greeting. After tea we went to visit Alonzo and Sarah Briggs, and then returned to Job Wilbur's for the night with the feeling that the day had been profitably spent.

10th. We spent this morning in calling on Clara Ensign, who though not a member is quite a steady attendant of the meeting here with her husband and their four children. We then called on Charles and Mary Wilbur and their family—he is a son of Job H. and Emeline Wilbur—returning to Job's for dinner. In the afternoon, Eliza, feeling the need of rest, remained at Job's while he and I started out to make several visits, first at Smith and Phebe Thomas', then on George Wilbur and his daughter Lydia, then upon Wilbur and Patience Fryer, and lastly on Jane Wilbur and her daughter Phebe. At all of these places our visit seemed to be much appreciated and we trust we left at each place some share of encouragement.

Eighth month 11. Job H Wilbur took us in his carriage this morning *en route* for Saratoga where a meeting had been appointed in the old meeting-house. It was a beautiful morning and the ride down into the valley of the Hudson river, which we crossed on a flat boat used as the ferry, was delightful, as the scenery from both sides of the river is simply grand. Contrary to our expectations quite a large meeting gathered, nearly filling the floor of the house. Close attention was given to the testimony delivered and many expressions of satisfaction were received. After meeting we went home with Melvin Thomas for a lunch, soon after which Job took us to Wilbur's Basin to take the trolley cars for Albany. We were met here by our friends, Benjamin Carhart, from Albany, and Henry Colvin, from Troy, who were an efficient and agreeable escort. This trolley ride along the bank of the Hudson was very enjoyable. Our friends Mary and Mary E. Davis gave us a cordial welcome in their hospitable home. A meeting had been appointed here for the evening, which was well

attended by a thoughtful audience, to whom I was led to explain our basal principle and its application to human needs. The testimony appeared to meet the witness in many hearts and warm responses greeted us as the meeting closed. We returned to the Davis' for the night with the feeling that while the day had been closely occupied the retrospect brought a sense of sweet peace.

12th. We concluded to turn aside from our regular work for a few days, to make some visits in a social way upon some aged relatives; so this afternoon we took the train from Albany to Lockport, where my step-mother, Phebe W. Cornell, now lives, who is in her 98th year, arriving there in the early evening.

13th. We visited with mother and the niece with whom she lives during the morning. We found her feeble in body and very forgetful in mind, but very glad to see us. In the afternoon we went to Buffalo to take a cursory glance at the Pan-American Exposition, staying until the evening to see the illumination by the electric lights. This was beyond my powers of description for its magnitude and beauty. It seemed as though we were in wonderland for a certainty. We subsequently learned there were three hundred thousand incandescent lights arranged in a most beautiful and artistic order. This alone amply repaid us for our visit. We returned to Lockport in good time for our night's rest, which we really needed.

14th. Spent the morning with mother and in the afternoon came to Mendon, our dear friend, Jonathan D. Noxon, meeting us at Rochester Junction, and taking us to his hospitable home, where the cordial welcome extended by him and his wife Phebe Jane, was gratifying to us. We are to sojourn with them for a few days, while we call on some relatives and friends in the neighborhood.

15th. Spent the day in visiting my brother-in-law, James Russell, now in his 83d year, whom we found in feeble health. In Twelfth month last the companion with whom he had lived harmoniously for nearly sixty-one years, was removed by death. This loss and the severe heat of the present summer, has seriously

affected him; our work here was to endeavor to cheer and uplift him.

16th. Went to my cousin Albert A. Lord's for dinner to-day, and in the afternoon called on Charlotte W. Cox and her son William W. Cox. In this home sorrow has entered and removed the wife of less than a year, which enlisted our sympathy. We then returned to Jonathan D. Noxon's for the night.

17th. We have passed this day in resting and visiting with several friends whom Jonathan and Phebe Jane Noxon had invited to meet us in their hospitable home.

Eighth month 18. After a morning visit with our friends Jonathan D. and Phebe Jane Noxon, in which we had a free interchange of views on spiritual matters, we wended our way to the meeting-house in Mendon, where I had worshipped for so many years, and in which so many lessons of deep instruction had been received, both orally and mentally. Many precious memories were recalled as the meeting gathered, composed this time of the neighbors belonging to different denominations and some making no special profession. They gave close attention to the message given, which related to the practical nature of true religion and its priceless value in aiding us to meet the vicissitudes of this life as well as to properly fit us for the joys of the life to come. A deep solemnity overspread the meeting, under which it closed, and the warm social greetings which followed were very grateful to my feelings, coming from those among whom we had lived for so many years.

After meeting we returned with our friends to dine, and in the afternoon visited my only living uncle and his family. He is now in his 91st year, and though enfeebled in body retains his faculties remarkably well. We passed the afternoon in a pleasant conversation, which I trust was also a profitable one.

19th. This morning we spent quietly resting in the home of our friends, and in the afternoon they took us to Honeoye Falls to call on some of our friends and acquaintances residing there, going

first to see Anna Hull and her daughter, Medora Russell. Then we called on William and Mary Zavitz, and found there his brother Webster Zavitz and his wife Sarah, from Coldstream, Ontario. Then we made a short call on Helen Holdridge, when the clouds began to gather so thickly we had to defer making two other calls, and drove directly to the home of Martin Davis and his sister Olive, who are very dear friends of ours. We stayed to tea and into the evening, returning to Jonathan Noxon's for the night.

20th. We left Mendon this morning for Syracuse to visit a niece and great niece of my first wife Judith, and remained over night with them.

21st. We left Syracuse this morning and came to Albany to the home of Mary Davis, where, as ever, the warm welcome awaited us, and remained with them for the night.

22d. We left Albany this morning by steamboat for New Baltimore to visit Sarah, widow of Jacob B. Gurney. We were met at the landing by her granddaughter and escorted to their home, and with them passed the day until toward evening, very pleasantly and enjoyably. Toward evening we took the boat for Hudson, and were soon in the home of our near friend Sarah A. Macy, who with her niece, Sarah Browning, and her husband, Noah, gave us a very cordial welcome, and with whom we remained for the night.

23d. A warm, sultry day with two thunder showers, but we were quietly resting and being entertained in the home of our friend Sarah A. Macy and family, and enjoyed the reunion very much; it was only marred by the illness of Sarah, from the effects of a heavy cold, which obliged her to retire in the latter part of the afternoon. Toward night Louisa Clough, a grand-daughter of George Macy, came to see us, and after tea escorted us to the home of Harriet Payne, where in company with her and two of her children we had a satisfactory visit.

24th. Sarah some better this morning; the weather still warm and sultry, and we are expecting to leave in the afternoon for John

U. Rushmore's, at Oak Hill, Greene county, and to be at Potter's Hollow at meeting to-morrow.

Eighth month 24. We left Hudson this afternoon in a small steamer for Catskill, then went by Catskill Railroad to Cairo, and from Cairo twelve miles by stage to Oak Hill, the home of John U. Rushmore and his wife Sarah, and where we met their daughter, Jane P. Rushmore. The afternoon was very rainy and this precluded any outlook over this picturesque country. We found a cordial reception in the home of these dear friends.

25th. This morning opened fair, with a pleasant temperature, and about 9 o'clock we started to attend a meeting at Potter's Hollow, near the home where Israel Drake formerly lived. The outlook from our road looking southward across the valley at the northern foot of the Catskill mountains was grand, and much enjoyed by us. On reaching the meeting-house, now used as a union house, a large number gathered, nearly filling it, and as the ideal of a practical Christian life was presented and described it seemed to meet the witness in many hearts. After meeting we went home with John D. and Phebe Frost, who with their son, Sheldon J. Frost, and their married daughter, who lives in the home with them, gave us a cordial welcome. After dinner and a pleasant social visit we called on John's sisters, Nancy Frost and Matilda Haight, and then returned to Oak Hill. In the evening we had an appointed meeting in the Methodist house in Oak Hill, which John Rushmore said was the first Friends' meeting held in the place since Stephen Treadwell held one about sixty-five years ago. This meeting was largely attended by all classes in the village, and proved to be a satisfactory season, if I may judge from greetings given at its close. This closed this day's labors and we retired with the consciousness of having endeavored to faithfully perform the service required.

26th. We left Oak Hill this morning under the charge of Jane P. Rushmore, and wended our way to Cairo, the railroad station, enjoying the beautiful scenery, as well as the social intercourse,

and drinking in the pure mountain air. We left Cairo by railroad to Catskill, and there took the Day Line of steamers to Albany. This sail up the Hudson was very enjoyable; we arrived in Albany about 6.30, and were soon again in the hospitable home of Mary Davis, quite wearied, but otherwise in good health.

27th. After resting this morning we went out to the home of Eliza, Mary, and Maria Cary, daughters of the late Joseph Cary, and after dining with them Josephine Adams came for us and took us to the home of herself, her sister, Elizabeth, and their brother James, where we remained the rest of the afternoon. James is a sufferer from creeping paralysis, which prevents him from attending to any business. The cheerful devotion of these sisters was touching to witness; our visit with them could only incidentally encourage and strengthen them. Maria Cary was with us here, and in the early evening we returned to the hospitable home of the Cary sisters, where our visit was very enjoyable, calling up the memories of the past association with their father and mother and others of their relatives who were among the dear friends of my early days.

28th. This morning we went to Cary Rushmore's, a brother of John U., not far away, and stayed with his family, composed of his daughter, Florence, and her husband Hanafred Wanzer, and their two children William and Henrietta, and his sister-in-law Mary Carpenter. This association too called up many memories, and the time passed pleasantly until we had to leave to make some visits in Albany. We went first to the home of Marvin Tanner and wife, who have recently been received into the Society. They appeared glad to see us and we had a word of cheer to leave with them; then went to Mary Davis' to tea. After tea Mary E. Davis went with us to call on Samuel Brudt, who had also been recently received into membership. We also called on Julia Hoag, a relative by marriage of my step-mother, and one whom I had known for many years.

29th. We left Albany this morning and went to Saratoga Springs to visit, first, Eliza Ann Morey, a niece of Sarah Hunt and

a cousin to Mary Davis, and found in her hospitable home a cordial welcome. After dinner Ida Smith, a daughter of William and Caroline Smith (the latter another niece of Sarah Hunt), came for us and took us in a carriage to see some of the springs and other interesting places in and around Saratoga, returning with us to her home, where we had an interesting visit with her father and sister Harriet. Their mother, who deceased a few years since, was one of my associates in our young life and an intimate friend of my sister Sarah Ann and my wife Judith. It gave us much pleasure to thus visit with her children. E. A. Morey came to tea with us. We returned to Albany in the evening, after some detention, our train being late, and were again welcomed in the home of Mary Davis.

30th. We left Albany this morning for Quaker Street, to attend Duanesburg Quarterly Meeting, and were met at Delaware, the railroad station near by, by Mary Jane Hoag, and taken to her hospitable home, where this has been penned, and where we are this afternoon quietly resting as a preparation for further service.

31st. Yesterday afternoon was so rainy that it prevented us from making any visits and, this morning it continued threatening, so we remained quietly at Mary Jane Hoag's until the time for the meeting of ministers and elders in the afternoon. At this meeting I left a word of encouragement, in which they were counseled not to dwell too much upon the darker side either of their secular or religious life, but to more devotedly trust the guidance of the Father, do each day's work well, and leave the rest to his care. After meeting we called, in company with M. J. Hoag, on Edgar and Mary Tolles, and then on Mercy Quinby and her sister Emily Tripp, both of which visits were very satisfactory to us and appeared so to them.

We then returned with M. J. Hoag for the night and had the company of William and Henrietta Bedell, and his sister, Mary Smith, during the evening.

Ninth month 1. The weather was still threatening, with light rain, this morning, but at the hour of meeting the house was nearly

filled. The Christian congregation there, withholding their usual morning meeting, came to meet with the Friends. After meeting we went home with William Chadwick, who with his daughter, Elizabeth, and her husband, Charles Washburn, gave us, with other Friends, a cordial welcome. In the evening, by arrangement, as is the usual custom here at quarterly meeting time, we attended the meeting in the Christian Church, they giving up the time usually given to the discourse to me, and I felt free to open to them my views of what the perfect life consisted in. We returned to M. J. Hoag's for the night.

2d. The weather still continued threatening with light rain, until the Quarterly Meeting assembled. A number of neighbors came in, but it being a holiday, the attendance of others than Friends was small. Another testimony upon the relation of God to man, man's duties to God and to his fellow men, seemed called for. At the close of the business meeting, as we came to the parting moments, many expressed satisfaction with our visit. After partaking of dinner we took the cars for Albany, and were soon welcomed in the home of Mary and Mary E. Davis.

3d. We left Albany this morning on one of the palatial boats which run between that city and New York, and had an enjoyable ride down the Hudson to Newburg. The weather was fine, the landscape beautiful, in its unusually (for this time of year) bright robe of green, and in the quiet movement of the boat we not only found time to gaze upon the beautiful outlook but to go over in retrospect much of our summer's work. We took cars at Newburg for Cornwall, were met at the station by Rowland Cocks, and were soon greeted by his wife, Mary, and their children, and made welcome for the night.

4th. About 9 a. m., Rowland took us to Firthcliffe to take the train for Fallsburgh, where we were met by Samuel N. Smith, and after a twelve miles' ride reached his very hospitable home. We much enjoyed the day's travels through this mountainous district, with its ever varying and very picturesque scenery, and the genial companionship of our host. When we reached his home in the

beautiful and quiet valley, a warm welcome from his wife, Sally, and their son James' family, greeted us and made us feel at home among them. We passed the evening in a genial and enjoyable conversation, and retired with a feeling of thankfulness for our preservation thus far on our mission and for the welcome that has greeted us.

5th. A beautiful morning, and as the time appointed for a meeting at Grahamsville drew near we wended our way to the old meeting-house, which we found on entering to be clean and bright. Quite a large meeting gathered, who listened to the spoken words with close attention. We returned with Samuel N. Smith and wife to dine, and after a short rest started with them for Ellenville, distant fourteen miles. A meeting had been arranged for in the home of Eugene and Mary Ellen Clark for the evening. These friends, with their mother, Mary Weeks, gave us a hearty welcome. This meeting, like that of the morning, was composed of those not members with us, with a few Friends. As the gospel message led me to present the mission and teachings of Jesus, founded on the love of God for man and man's duty to love God, and to love his fellow, it seemed to meet the witness in the hearts of those present and awaken feelings of thankfulness for the opportunity.

6th. After making a pleasant call on Epenitus Lounsberry and his wife Hannah, we spent a pleasant morning in the company of Mary Ellen Clark and her mother. In the afternoon we left for Cornwall, and were soon again in the hospitable home of Rowland Cocks.

7th. We spent this day in company with the Friends of Cornwall and Smith's Grove at their annual picnic on the grounds of James Seaman and sisters, and in quiet, social mingling had a very enjoyable time. We met there some cousins of whom we had some previous knowledge, but whom we had never before had the opportunity of meeting. It was an occasion of a renewal and continuity of old friendships, and we felt the day had been profitably spent.

Ninth month 8. Weather much cooler this morning, and at the meeting hour a goodly company gathered at the meeting-house in Cornwall. The message delivered called attention to those practical duties which the blessed Jesus declared to be requisite to obtain Eternal Life. A sweet solemnity spread over the meeting, and at its close, the cheerful mingling, the warm grasp of the hand, and expressions of satisfaction, gave the hope that our coming together had been blessed. Soon after its close, Charles C. Cocks drove up for us and took us to the old home of Jacob Seaman, where we were the guests of Jacob's daughters, Elizabeth and Hannah, for dinner.

After resting awhile we proceeded to Smith's Clove, where a meeting had been appointed for the afternoon. Between sixty and seventy assembled, to whom I was called to explain our fundamental principle and its application to human needs, to preserve from sin, and to restore the sinner to harmony again after the commission of sin. It appeared to meet the witness in many minds. I have realized during this visit that there is a great openness to receive the practical truths we have to present, when they are clearly opened. After meeting we went to the home of James and Elizabeth Seaman, with whom we are to stay while in this vicinity.

9th. This morning James and Elizabeth took us to William and Sarah Cornell's, Sarah being a second cousin of mine, the daughter of Harrison Cornell. We much enjoyed this visit in forming our first real acquaintance with these relatives, and the time spent with them and their daughters, Charlotte Drake and Charity Cornell, will long be remembered by us. In the afternoon we made a call on Jesse and Mary Brown, and then on John Hunter's family. He was not at home, but his wife Elizabeth and their married daughter, Minnie Barton, and a single daughter, Elizabeth, gave us a warm welcome. We returned to James Seaman's for the night. Our ride to-day in making these visits was around and among the mountains, these Friends' homes being in the valleys

between them, the pure air, the picturesque scenery, all tended to make the ride pleasant, and the day healthful and enjoyable.

10th. James and Elizabeth Seaman took us this morning first to call on Elizabeth Joyce and her brother and nephew and niece; next to see Mary and Martha Cromwell, daughters of Joshua Cromwell, and to Thomas and Elizabeth Hallock's, where we stayed to dinner. These calls were all interesting and pleasant. In the afternoon we went first to see my cousin, Elizabeth Cornell (daughter of Harrison Cornell), and then to the home of her brother, David Cornell, but we did not find him at home. We next went to James and Lucy Rider's, remaining awhile, and then to Elizabeth Van Everen's, who with her daughters, Grace A. Slaughter and Mary E. Ferguson, gave us a hearty welcome. We then went to Edward and Esther Cornell's, but neither of them were at home; we met Esther with her automobile a little way from the house, but only had time for a greeting. We then returned to the Seaman homestead and took tea with Elizabeth and Hannah, and in the evening James Rider and son Howard and daughter, Florence, came to spend a little time with us.

The ride to-day was through a very picturesque region, which has been much improved by people from New York, who have built nice summer residences on the side of the mountain ranges overlooking the valley in which the villages of Highland Mills and Central Valley are situated. The beautiful scenery, the exhilarating mountain air, and the genial and cordial welcome with which we were greeted in every home, made it a day that will long be remembered by us.

11th. Again James and Elizabeth went with us, first to see Mary Ketchum, where in company with her daughter, Olive Barton, and daughter-in-law, Elizabeth Ketchum, we had a very pleasant call. We next went to Nathaniel Brown's, whose wife, now deceased, was a cousin of mine. He and his daughter Ellen cordially greeted us, and it afforded us much satisfaction to make the acquaintance of these relations, whom we had never before met. We then went to Quinby and Mary Brown's, remained to

dinner, and had an enjoyable visit with them, after which our friends took us to Cornwall, to Rowland Cocks', for the night.

12th. Rowland took us this morning first to visit the families of his sons Henry and Gilbert, and then to call on Caroline Cummings and her sister Ellen Niffen, daughter of Mary Rider, and then on the wife and children of Walter Styer. These visits were all pleasant, though we regretted we could not see the husbands, as they were busy with their daily vocations. In the afternoon Rowland and his wife Mary went with us to see Charles E. Cocks and his daughter, Hannah, but only found Charles at home. Then we went to see Henry Gordon and his wife, Elizabeth, and with them and their children had a pleasant social converse. We returned to Rowland's for the night.

13th. We left Cornwall this morning by the West Shore Railroad for New York. It had been our intention to stop at Kakiat on our way, but the Friends there informed us that in consequence of its being the time of their county fair they could not get up a meeting during the week, and as our other arrangements forbade us to stay until First day, we were obliged to pass them by. From New York we came to Little Silver, over the New York and Long Branch Railroad, where we were met by Thomas T. Williams, and were cordially welcomed by him and his wife Frances and daughter Anna. After resting awhile Thomas and Frances took us first to Long Branch to get a little view of the ocean and then to make a call on James and Elizabeth Lippincott, which we much enjoyed.

14th. Thomas took us this morning to call on Robert White, but we did not find him at home. We then went to see Harriet Lafetra, and found her brother, Joseph Price, there. He had been a playmate in my early childhood, and we had only met once in sixty-five years. It was pleasant to renew with him and Harriet our old acquaintance. After a short call at the door of J. Edward Borden's we returned to Thomas', and in the afternoon started for Red Bank, to visit some families there, but none of them were at

home. We returned and spent the evening pleasantly with Ann Sutherland and Mary Williams, both sisters of Thomas.

15th. Attended Shrewsbury meeting this morning. A goodly number gathered, with whom the spoken word seemed to be appreciated. After meeting went to J. Edward and Julia Borden's to dine, meeting her mother and sister, and after dinner started for Asbury Park, where a meeting had been appointed for the afternoon. This meeting also was well attended, and was to me a satisfactory occasion; it appeared to be so to those present. After meeting we went home to Sea Girt with our dear friend Phebe C. Wright, where a cordial welcome from her and Mary Willets greeted us.

Ninth month 16, 17, 18. We spent these days quietly resting in the very hospitable home of our dear friend Phebe C. Wright, and enjoyed much the social opportunity with her and her nieces Mary Willets and Phebe Anna Townsend. We enjoyed also looking out upon the ocean and watching the vessels passing in the distance, the walk on the beach, and drinking in the healthful sea air, though the 18th was a very rainy day, precluding our making the visits in the homes of the friends of Squan Meeting.

19th. This day opened more promising, and in the afternoon, in company of Phebe Wright and Phebe Anna Townsend, we started out with Joseph Lafetra as our driver, and called upon Samuel and Elizabeth Jackson in their beautiful home in Manasquan, and then went to the homes of Edward and Abby Lafetra, and from there to visit Walter and Jane Reynolds, and then to visit William and Elizabeth Johnson, she a sister of Edmund Lafetra. The social meeting at each of these homes seemed to be appreciated by them, and it was very satisfactory to us. We returned to Phebe Wright's and after tea went to the 'Squan meeting-house where a meeting had been appointed for the evening. A good-sized number gathered and close attention was given as the message required was being delivered, which was upon the nature of love as applied to the foundation and superstructure of a religious life.

20th. This was the anniversary of my birth; now 75 years old; and as it was remembered it brought the feeling that in my life with its many vicissitudes, there had been many blessings, and that in entering upon the service of the ministry the Lord was leading me in a life of a greater usefulness and crowned with deeper joys than if I had been permitted to direct my own course. And as the day opened and passed a sweet feeling of thankfulness seemed to almost overwhelm me, all the day through. We left our kind friends at an early hour and went to Roselle, N. J., where I have a cousin on the maternal side residing. Here, too, a cordial welcome awaited us. They are not members of our Society, but are genial Christian people. It was at their home that Pundita Ramabai and Doctor Joshee spent their vacation while in this country pursuing their studies. Our time passed very pleasantly with them, particularly in calling up reminiscences of our earlier days, as we had only met once before in thirty-five years. We remained over night with them.

21st. We took an early train this morning for Plainfield, and were met at the station by our friend Margaret F. Vail, who informed us that our old and much loved friends Elizabeth Haviland and daughter Anna had returned from the Catskills and were waiting our arrival at their home, where we were soon greeted with the warm and old-time welcome. In the afternoon Margaret Vail came for us to make some calls on some aged friends who were able to get out to meeting but little—and some not at all. We called first on Elizabeth Shotwell, and after a little visit in which we sought to bring a little sunshine into her life, we next called on Mary Force, who was unable to get to meeting though living near, and had a pleasant visit with her and her attendant Amy Lawton. Then went to the home of Catherine Webster; she has been in ill-health and though better was not yet able to attend meeting; here too a cordial welcome was given us. We then went to the home of Mary Griffin, widow of Dr. John Griffin, who was one of my school-mates at the Monthly Meeting School on Elizabeth Street, New York, in our young days—and we next called on

Maria Harned and her daughters Margaret and Clara, and Mary Lane, an aged friend who lives with them. After a very pleasant visit to both of these places, Sarah C. Hutchinson, wife of Edward, came for us and escorted us to the home of Horace and Elizabeth Phillips to tea, she a daughter of our dear friends S. Robinson and Hetty Coale, of Riverton, N. J. After spending an enjoyable evening there we returned to the Haviland's for the night. I omitted to state in its proper place that Mary Cooley, another daughter of Elizabeth Haviland, came and dined with us at her mother's, and our social meeting gave opportunity for the renewal of our former acquaintance.

22d. At the usual hour for meeting we wended our way to the old meeting-house, where we were greeted by a large gathering for that place, among whom were several who had never before attended a Friend's meeting. The testimony required was to point out that amid the unrest in the religious world our basal principle stood out unmoved and unshaken, and then to define that basal principle and to show how amid all the evolution of religious thought it had stood the crucial test. It seemed to meet the witness in many hearts, and there were expressions of thanks for the lesson given. We went home with our friends, Edward and Sarah Hutchinson, where we had the company of their parents John W. and Eliza Hutchinson, with whom the time passed very pleasantly, when our friends, George and Caroline Hallock, came for us to make some calls. After giving us a view of some of the more beautiful parts of their city, they took us to the Dietrich Home, which has recently come into the possession of Friends by will for a Home. We enjoyed our call here. We were then driven to the home of Alice Evarts, formerly Cock, a cousin of mine, but found she was out, which was a disappointment to us. We went next to call on Matilda Rushmore, the mother of Dr. Edward Rushmore, but found she was ill with the grippe, and therefore did not deem it prudent to go in the house. Our friends then took us to the home of Anna Rice Powell, where we found Isaac and Ruth Roberts, of Conshohocken, Pa., who were also

at the meeting in the morning. Our visit here we much enjoyed though we sadly missed the presence and genial company of our dear friend, Aaron M. Powell. Returned to the Haviland's for the night.

23d. We left Plainfield early this morning for our home in Baltimore, reaching there a little after the noon hour, returning in improved health of body and with the feeling that our labors during the fourteen weeks' absence had been blessed with the sheaves of peace, and we trust contributed something to the uplifting of the standard of spiritual and practical religion entrusted to our people to bear before the world.

Twelfth month 6. Having had our minute renewed and extended to complete the service in which we were engaged the past year, in order to fully finish what seemed to be the work for us to accomplish within the limits of New York Yearly Meeting, we left Baltimore for New York this morning, and were kindly met in Jersey City by our friend, George A. McDowell, and escorted to the Pennington in New York, where arrangements had been made for our entertainment. Here we were kindly received, and passed an enjoyable evening in company with several of the Friends who home there.

7th. Spent this morning in trying to find an old acquaintance, who we finally learned was out of town. In the afternoon attended the monthly meeting, which was a satisfactory season. A committee was appointed to aid us in our work. In the evening attended the meeting of the Philanthropic Committee, which I had been invited to address on some phase of the temperance work. I gave them some account of the Anti-Saloon League movement, which, from expressions given then and since, was well received.

8th. Attended the meeting at Fifteenth street and Rutherford place this morning, which, though it was a cloudy morning, was quite large, and as the testimony which seemed to be called for was being delivered a precious solemnity gathered over us, which

continued until the close. After meeting we went home with John Wm. Hutchinson, to East Orange, New Jersey, in which vicinity a meeting had been arranged for in the afternoon in the Unitarian house. Had a very pleasant visit with John and Eliza Hutchinson and their four children at home.

The meeting in the afternoon was attended by between thirty and forty persons, and was felt to be a profitable season. After meeting, in company with John and Eliza, and S. Raymond Roberts and wife, we called on Herman and Emma Conrow, she a daughter of John and Eliza, and then went home with the Roberts' for the night.

9th. After a very enjoyable visit in the home of S. Raymond and Jennie Roberts, with them and their children, and a good night's rest, we left this morning to return to New York. In the afternoon we first called on our dear friend, Jane Russell, whom we found bright in mind, but enfeebled in body. Our visit with her and our dear friend, Serena Minard, was much enjoyed, and I trust was profitable to all of us. We then went to call on our friend Phebe Anna Thorne, with whom we had an agreeable visit, and then returned to the Pennington for the night. In the evening we had a parlor meeting with the Friends living there, in which the gospel flow was free, and we trust acceptable.

10th. We called on our cousins, Samuel and Phebe F. Stoutenbury, and went from there to see Mary Nichols Cox, and had at both places an interesting and enjoyable visit. In the afternoon went to see Martha Sands, wife of Daniel C. Sands, also a cousin of mine, and passed a pleasant time with her. In the evening we held a parlor meeting at William H. Carpenter's. We found here a large family of interesting children, and were led to open some of the vital and practical points of religion as laid down by the blessed Jesus, and to show that the intent of the Father in these requirements was to increase our happiness in this life as well as to prepare us to enjoy the life to come in the direct presence of the Father. It was felt to be a good meeting. We returned to the Pennington for the night.

11th. We spent the morning quietly, and in visiting some of the guests of the Pennington, one of whom is ill in bed, and with whom we left a word of cheer. Afterward we attended the mid-week meeting at Fifteenth Street, at which there were about 125 school children, to whom I had a short message from the text, "Thou, God, seest me."

In the afternoon, in company with Franklin T. Carpenter, went to see another cousin, Harriet Cock, and from there to call on Sylvanus Jenkins. At both places had some pleasant conversation, and then went to Samuel B. Haines', where we were invited to dine. Here we were cordially received by Samuel and his daughter, Mary, and passed a very pleasant hour. After dinner a few came in and we held a parlor meeting, in which I found some words of encouragement to express.

12th. We went to call on an old friend this morning who, though not a member with us, has been closely affiliated with my family, and enjoyed with him our reunion, as we had not met in several years. On my return we went to Sarah E. Gardner's to lunch, being joined there by our friend Franklin T. Carpenter; and this was a very agreeable visit. From there we went to the home of John and Ann Eliza Stringham, and here renewed an acquaintance of my boyhood days, with an occasional meeting during our mature years. Thence to Phebe Anna Thorne's to dinner. After a pleasant visit we had a parlor meeting, in which I was led to give some encouraging testimony. Returned to the Pennington for the night.

13th. This morning we called on Samantha Lapham and her family, and F. T. Carpenter met us there, and we passed a very enjoyable hour in their hospitable home. In the afternoon Joseph T. McDowell came for us, and took us first to see Elizabeth Lippincott, now in her 87th year. We found her, while in feeble health, very cheerful and bright, and we had to express the feeling of thankfulness that we had found her so sweetly and patiently waiting the Lord's call. We then went home with Joseph to dine, and had an enjoyable time with him and Anna and their

children, and then went to Lydia Macy's to attend a parlor meeting that had been appointed there. We had a nice little meeting, in which I was led to open my views upon the new birth and its effects. We returned to our sleeping place for the night, feeling well in body, though the day outwardly had been foggy, with occasional rain and generally disagreeable.

14th. The day being stormy and unpleasant, we rested quietly at the Pennington until near evening, when we went out to the Bronx, to the home of Charles and Anna McCord, to dinner, and after a very pleasant visit with these young people a few Friends who had been invited came in for a parlor meeting, to whom a message was given, which appeared to be very satisfactory. We then returned to the Pennington for the night.

This closes our work in New York for the present.

Twelfth month 15. The weather cleared this morning and became colder. Franklin T. Carpenter came for us and we went to the Brooklyn meeting, arriving in time to take some part in the First day School. At the appointed time the house was well filled. As the message given was being delivered a solemn quiet prevailed over the meeting. We went home with Edward and Esther H. Cornell to dine, and had an enjoyable visit. Toward evening they took us to the home of Noah H. and Mariana W. Chapman, whose guests we are to be during our stay in Brooklyn.

In the evening, as a parlor meeting had been announced to be held, their large parlors were well filled. I was led to open what I understood to constitute the perfected life; it seemed to meet the witness in other hearts, and the meeting closed under a precious solemnity.

16th. Caroline Raymond came for us this morning and took us home with her, where we were joined by Hannah Hicks and her daughters, Julia and Mary, and by Ella Mayer, and remained to dinner and until near evening. Then we went to the home of Mary Lewis, and her children, Stephen and Anna L. Valentine,

and after tea quite a number of Friends gathered in for a parlor meeting, which was felt to have been a favored one.

17th. Henry Haviland came for us this morning and escorted us to see Phebe Haviland, who was a connection of my wife Judith. She is now a widow and lives with her son and wife. Then we called at the home of Henry B. Hallock and Franklin Noble; the men not being at home, our visit was with their wives; then went home with Henry Haviland to luncheon, and took our evening meal with his son, Henry M., and wife, Susan. In the evening we held a parlor meeting in Henry and Sarah M. Haviland's rooms. This afternoon and evening was snowy, thus preventing some from coming out, but their rooms were pretty well filled, and the message delivered seemed to be acceptable.

18th. Mary Chapman accompanied us this morning to the home of Joseph and Isabella Miller, where, in company with their daughters Leah, Amy and Laura, we passed an enjoyable day. Toward evening Elizabeth Underhill, wife of David R. Underhill, came for us, and in company with her and Amy Miller we went to their home for the evening meal, and to hold a parlor meeting. This was well attended, and satisfactory.

19th. We attended the week-day meeting at Brooklyn this morning which was small, but proved a tendering season. After meeting we went home with Eliza Nelson, who with her sister, Ann Campbell, is connected by marriage with my step-mother, Phebe W. Cornell. We found Ann quite lame; she had been unable to walk without crutches or other assistance for some two years, and yet is very cheerful. It was very pleasant to be in their company. In the afternoon we called on Isabella and Julia Underhill, and here we had a little service to cheer and encourage, as they had been passing through a season of sorrow from the removal by death of loved ones. Near the evening hour David B. Clough came for us and escorted us to his hospitable home, where in company with his wife, Lucy, and their daughter, Alice, and son, Clarence, we took our evening meal, and were afterward joined by Elias H. Underhill and Henry B. Hallock and his wife,

Anna, and passed the evening in an enjoyable and I trust profitable conversation. These friends have been members with us but a few years, but appear to be earnest and devoted to our principles. We returned to Noah Chapman's for the night.

20th. Phebe Titus came for us this morning and accompanied us to see Robert Hicks, who is much afflicted with creeping paralysis, and is unable to get out, but has his mind, and could converse with us well. It seemed to give him satisfaction that we had called upon him. Soon after our return to Noah Chapman's, Margaret Willets came for us, and escorted us to her home with Elizabeth Haviland, widow of Aaron, and we remained visiting with them and Margaret's husband, when he came from business, until after the evening meal. Then we all repaired to the meeting-house, where we had been invited to meet the Friends at their annual "Christmas Social" for the children of the First-day School. They had a fine Christmas tree in one corner of the meeting-room, and after refreshments in the lower room the presents were distributed to the children and others—we coming in for a share. The occasion was one of sweet social enjoyment, in which the hearts of the children were made glad, and the older ones participated in the general outflow of loving greetings and renewals of friendship. We were very glad to have been able to thus mingle with them.

21st. We remained resting at N. and M. Chapman's this morning until after luncheon, when their daughter, Charlotte Turner, came for us, and went with us to call on Margaret Foster, the youngest sister of Rebecca Turner, who formerly lived in Baltimore. After a pleasant visit with her we went to see Harriet Merritt, who was formerly from Poughkeepsie, N. Y., which was my birthplace. I soon found I knew her father, and that one of her brothers had been one of my schoolmates, so that we had a pleasant reminiscent conversation, and the time passed pleasantly. The shadows of evening had fallen when, in company with Mariana W. Chapman, who had met us there, we went to the home of her mother, Mary Wright, to dine and spend the evening with

her and her children, Dr. John Wright and wife, and N. and M. Chapman. As they had been acquaintances of Eliza for many years, as well as of myself, the meeting gave us great pleasure.

22d. This morning Wright Chapman, son of Noah and Mariana, accompanied us back to New York, to the morning meeting here. This meeting, while not quite as large as two weeks previous, was acknowledged to be a favored season. The message delivered seemed to reach and touch many hearts. We went to the Pennington to dine, where we met quite a number of Friends and much enjoyed the social mingling until the hour of the gathering of the mission school for their Christmas entertainment, to which we had been invited. It was an occasion of much enjoyment, and we were glad to have the opportunity of participating with them. At 3.30 the regular First-day afternoon meeting convened, which, while not large, was an interesting occasion in which deep feeling was manifested, and an impressive solemnity overspread us until its close. Bidding farewell to the friends who had been so kind to us, we went with Harry A. Hawkins to the home of George A. McDowell, to supper, after which about fifty gathered in their spacious parlors and we held the closing meeting of this mission. It called forth expressions of satisfaction from those present, and I felt it was truly a fitting close of the service in New York and Brooklyn.

23d. We left New York this morning, reaching Baltimore about the middle of the afternoon in our usual health, and bringing with us the sheaves of peace and thankfulness that the Master had so provided for our spiritual as well as temporal needs. This closes the work embraced in our minute within New York Yearly Meeting, and we feel that it will be best for us to remain in Baltimore until the winter shall have passed before renewing our work within Philadelphia Yearly Meeting.

CHAPTER XIII.

TRAVELS IN THE MINISTRY.—*Continued.*

Fourth month 7, 1902. Apprehending that it would be the proper time to enter upon the completion of the concern to visit the meetings and families within the limits of Philadelphia Yearly Meeting, we left Baltimore this afternoon for West Grove, in Chester county, Pa., according to arrangements we had made with some of the Friends in Western Quarterly Meeting. We were met at the station at West Grove by Joseph Pyle, and taken to the home of Luman and Anna Beitler, with whom Joseph and Myra Pyle are at present residing, and met a cordial welcome.

In the evening a good-sized meeting gathered in the hall in West Grove. There were members of a number of different religious bodies present, from whom there came to me expressions of satisfaction with the testimony in which I had portrayed the simplicity of the teachings of Jesus, and demonstrated their practical and yet deeply spiritual character, and the effects of living them out in our daily life.

8th. When we arose this morning we found that a very heavy rain storm had set in during the night, which continued with little abatement through the day, rendering it impracticable to carry out the program arranged for visiting several friends, though our friends, Sarah Ann Conard, and Sarah Thompson, braved the storm and came for us, and took us to Emma Kent's to dine. Here we spent a pleasant social afternoon. Emma is an old acquaintance of mine. Toward evening they took us to the home of Sarah Thompson and Ellen P. Way for the night. These too are friends of a long acquaintance, and we found much satisfaction in the renewal of our friendship and in a retrospect of the past.

9th. The rain having ceased, we started out this morning, accompanied by Sarah Ann Conard and Sarah Thompson, to make some calls in West Grove. We went first to see Hannah Thompson, who has been an invalid for several years, and who is mostly confined to her bed. We had here a little service, in the way of social conversation, to leave a word of cheer and encouragement. We called on Phebe Pyle, a member of the other branch of Friends, who has been confined to her bed for sixteen years. We found her very cheerful, and she gave us a cordial welcome. She was in a sweet frame of mind, and, sympathizing with her in her sufferings, we were glad we had been to see her. She spoke of her regret that the Society had ever been divided, and felt that it was unnecessary, with which view we could heartily unite. We then called on Mary Baily, at the home of Morris and Elizabeth Cooper, they being her daughter and husband. Mary is also one of the "shut-ins."

We had a pleasant visit with these friends, and left with them a word of cheer. As we were returning to Sarah Thompson's we met our friends, Joseph and Annie M. Lawrence, who had come for us to make some visits outside the borough, and we were soon on our way to the home of Pennock and Elizabeth Spencer, and his sister Lydia Spencer. We dined here, and after an agreeable visit made a call on Eveline Cloud, a daughter of Chalkley Webster. She is the only member of her family that is a Friend, and we did not meet the others, but had an interesting visit with her; and then Joseph and Annie took us to their hospitable home for the night. Here, in company with the parents and their two sons, Hibberd and Harry, we passed an enjoyable evening.

10th. The weather was more pleasant this morning. We attended the monthly meeting at New Garden, in which I was led into close feeling and sympathy with several states which felt to me needed to trust more implicitly and confidently the care of the Heavenly Father, in order to find that peace which is promised to those who trust Him. A deep solemnity overspread the meeting, and the feeling was voiced in an appropriate supplication

by our friend, Martin Maloney. At the conclusion of the business meeting we went to the home of Marcellus Cook to dine, and after a time of social mingling we returned with Joseph and Annie M. Lawrence for the night.

11th. A pleasant morning, and after breakfast we were soon *en route* with Joseph and Anna for Penn's Grove Monthly Meeting, which though not large was an interesting and we trust a profitable occasion. After meeting, our friends who had been so kind to us took us to the home of the late Isaac Jackson, where we were received cordially by his sisters, Elizabeth and Philena Jackson, and her two daughters, Anna and Martha, and stayed part of the afternoon. Samuel H. Broomell then came for us and took us to Franklin and Mary Pusey's. Here, too, we found a cordial welcome from them and their children, Abner and Carrie. Near night Samuel took us to his own home, where we were kindly met by his wife, Mary, and their daughter Ella. They have living with them Mary's father and mother, both aged people.

12th. A nearly clear but quite windy morning and we were soon on our way. We went first to the home of John and Ida Harris, and found her quite ill, but willing to see us, and we had a pleasant and we trust satisfactory visit with them. We then went to see Susanna Wood and her married daughter Martha Wickersham, and then to John Wickersham's, he being quite feeble; thence to Emmor Morrison's, and her daughter, Mary Webster. In each of these places we were kindly entertained and we endeavored to leave something to be remembered.

In the afternoon we first called on Samuel's daughter Anna, and her husband J. Paul Harlan. They had been recently married, and we had a pleasant visit with them. We next called on Anna Kent, a daughter of the late Joseph Kent, and upon her uncle, Hadley Kent; he and his wife are living with Anna. He is quite ill, having been confined to his bed for several months with little hope of recovery. We found him cheerful and he appeared glad of the visit. We then called on Samuel Matthews and wife and daughter. The parents are near 80 years of age, but in pretty

good health. After a satisfactory visit here, we went to the home of Mary Garrett, whose husband deceased a few weeks previously, and after a little time of social conversation Samuel took us to Lincoln Station to take the train for Toughkenamon, where Robert L. Pyle met us and took us to his hospitable home.

Fourth month 13. In my last letter I overlooked mentioning an interesting call on Lydia Watson and her daughter-in-law, Lizzie Watson, on our way to the monthly meeting at New Garden.

This morning we attended meeting at London Grove, which was felt to be a tendering season. We dined at Robert L. Pyle's, in company with other friends. In the afternoon a circular meeting was held at this place, and was largely attended, in which Margaretta Walton and myself had service. After meeting Ebenezer Maule and his sister, Abigail, took us in their carriage to their home, first stopping at Milton and Sarah Darlington's. We had a pleasant visit with them and their children, staying to supper, and reaching the home of the Maules' in the evening, where we were accorded a cordial welcome by Ebenezer and his wife, Mary, and daughter Anna.

14th. Ebenezer and his sister, Abigail, took us this morning to visit first in the home of Edgar and Eliza Eastburn and their family. We found Edgar in poor health, so we endeavored to leave a word of encouragement with them. We next called on George and Sarah Coates, and after a pleasant interchange of conversation, went to the home of Margaret Brosius and her daughter, Lillie. As we had a previous acquaintance with them, it soon opened the way for an interesting visit. From there we went to the home of Pusey and Adaline Coates and enjoyed the kind hospitality extended. After dinner we called on William and Emma Wilson, and then in company with Chalkley Webster went to the home of his son Joseph and Viola Webster, where with their children, we had an interesting visit.

We then went to the home of Joseph and Mary Brosius. Their son-in-law, Judson King, and his wife, and a daughter of C.

Webster, were also there. We found that some notice had been given them that the visit would be devoted more to the religious than the social, and on getting into the quiet I found a service which appeared to be well received. We returned to the home of Ebenezer Maule.

15th. Benjamin Maule, with his sister Abigail, acted as escorts for the day. We first called on Charles and Emma Bailey and their daughter Bertha, and Emma's sisters, Alice and Ruth Cook. We found Charles ill with what appeared to be grippe, the wife and daughter just recovering from it. We had a word of encouragement to leave, and proceeded to the home of Howard and Emma Pusey, and after a pleasant visit went to the home of Thomas and Eva Baker, she a daughter of Benjamin Maule. After dinner we called first on John and Sarah McDonald and their son, William, and then went to the home of Joseph and Sarah Booth and their daughter and husband, Hibbard and Mary Yarnall. Then called on Elizabeth Moore and her son, William, and wife, Sarah P. In all of these places we were cordially welcomed with expressions of appreciation of our visit. We returned to Ebenezer Maule's for the night.

16th. To-day Ebenezer and his sister, Abigail, took us first to Henry and Anna Pusey's and to Howard and Alice Brosius' in Avondale, and then to Thomas and Emma Passmore's, and to the home of Mahlon and Anna Mary Brosius to dine. At each of these places we had a very agreeable visit. After dinner we went first to the home of Charles and Emma Brosius, and then to William and Sarah T. Kelton's and their daughters, Marian and Gertrude, and from there to Jeremiah Bernard's, which is also the home of Mary Barnard, and then to Sarah T. Kelton's and her daughter, Anabel. In each of these places we received a cordial welcome, and all appeared to enjoy the visit. We returned to Ebenezer Maule's for the night with the feeling that the day had been well spent.

17th. Ebenezer and his wife Mary went with us this morning to call on George Maule and wife on our way to meeting at Ercil-

doun. This meeting was well attended, considering it was a week day and a very busy time with the farmers. It was felt to be a satisfactory meeting. The preparative meeting of ministers and elders followed, in which there was some service required. After meeting we went home with William and Elizabeth Webster to dine, and after dinner they took us to make several calls, the first of which was on Mary Smith, her daughter, Sallie, and daughter-in-law Mary, then upon Isaac Chandler and family, and next upon Alexander and Anna Mode, and then upon Eliza Baker, wife of Preston Baker. In each of these visits we had some pleasant and instructive conversation. We then returned to William Webster's to tea, and had a very enjoyable visit with him and their children. A little while after supper William took us to the home of Emeline Walton and George W. and Elizabeth Moore, who live in the house formerly occupied by the Darlings as a boarding school, where we remained for the night.

18th. William and Elizabeth came for us this morning to visit the Friends and Friendly people at Coatesville. We first called on Frank and Edith Keller, and next upon Charles Hewes, and then upon Cloud Speakman and wife, and upon William and Priscilla Mode and their married daughter, Alice Speakman; next upon Jessie Hampton, and then went to Elizabeth Walton's to dine. In all of these calls we had an interesting and profitable time. Then came to Philadelphia, to the home of John and Emily Longstreth's, for the night.

Fourth month 19. We left Philadelphia this morning on our journey to Ithaca, N. Y., whither we had been invited by the President and Board of Trustees of Cornell University to occupy the pulpit in the Sage Chapel. We felt the liberty to accept this invitation, as it afforded an opportunity to present our principles to many of the students. Arrived at Ithaca, we were met by the President's private secretary and escorted to the guests' rooms in the Sage College, where we were kindly received.

20th. Attended the meeting in the chapel this morning. Between five and six hundred were estimated to be present, a larger number, they told us, than usually gathered to the morning service. As I was led to open our views on Inspiration and the direct revelation of the Lord's will to man, through the Christ within, very close attention was given and many expressions of satisfaction greeted us at the close of the meeting from members and ministers of different denominations. We felt the meeting had been a satisfactory one.

In the afternoon we again attended a meeting in the chapel, which was called a "vesper service," being mostly musical. The arrangements allowed me about fifteen minutes for—as they called it—a talk on a practical Christian life. This, too, was well received, and our hearts were filled with thankfulness as the evening hour approached that we had been favored with Divine blessing through the day.

21st to 24th. Our time was spent during these days in visiting various buildings of the University, and in accepting invitations to lunch or dine with some of the professors and their families, with some of whose relatives we had a previous acquaintance. In one family I found a second cousin once removed. We also took tea with ex-Governor Alonzo B. Cornell and wife, and the last evening dined with President J. G. Schurman and wife—he the President of the University. The uniform courtesy and kindness everywhere shown us, made our stay here very enjoyable, and an occasion that will be long remembered by us.

25th. We left Ithaca to-day, at 12.05 p. m., for Stroudsburg, Pa., where we arrived at 4.51, and were met at the station by Samuel Palmer and taken to the home of his son, A. Mitchell Palmer, who with his wife, Roberta Dixon Palmer, gave us a hearty welcome in their hospitable home, and we remained with them over night.

26th. We had planned to make several calls on friends in Stroudsburg to-day, but an unusually high wind, with occasional sprinkles of rain, rendered it unwise for us to attempt it. Our

dear friend, Anna, wife of Howard Palmer, came to go with us, so we visited in the home of our hosts until near supper time when, as we had been invited to take that meal with Susan Vaniderstine and her daughter Lida, they being near by, we concluded we could go and were glad we did, for we had a very pleasant visit with them, returning to Mitchell Palmer's for the night.

27th. Though the wind had somewhat subsided there was enough to make it disagreeable to ride, but a goodly number assembled in the neat little meeting-house, and close attention was given to the message as it was being delivered. The meeting closed under a sweet solemnity. Afterward we went home with Howard and Anna Palmer to their home on the hill, once the home of that dear, faithful Friend, Catharine P. Foulke. After dinner and sitting awhile we called first on Samuel and Catherine Foulke, and then upon Joseph and Caroline Foulke, they being children of Charles and Catherine Foulke. We enjoyed these visits very much, and we also enjoyed the beautiful scenery from these homes overlooking the valley in which Stroudsburg lies. After tea we went back to Stroudsburg for another meeting in the Friends' meeting-house, which was more largely attended than was the morning meeting, a number of people from other denominations being present. Close attention was given as I was led to draw the lesson of what constituted an ideal Christian life. Both meetings, judging from the expressions which greeted us, had given satisfaction. We returned to the home of Howard and Anna Palmer for the night.

Fourth month 28. Anna W. Palmer took us this morning for a drive through Cherry Valley to the Delaware Water Gap. The weather was fine, the scenery grand, and the opening blossoms and expanding leaves combined to make the ride one we shall long remember. After viewing the scenery about the Water Gap we returned to Stroudsburg to dine with Mitchell and Roberta Palmer. In the afternoon we called first upon Elizabeth Mellick, who is quite an invalid, then upon Dr. Esther Gulick, a daughter

of Charles and Catharine Foulke, and then upon Dr. Walton and wife, he a brother of Anna Palmer, and then upon Sally Dreher, and stayed to tea with James and Harriet Palmer and their daughter, Grace. At each of these places we had a pleasant visit. After tea I called by invitation on one not a member, who had attended our evening meeting the day before, and had an interesting call.

29th. Samuel Palmer came for us this morning and took us to the station to start for Phillipsburg. At that place we were met by Josiah Trimmer, whose wife, Elizabeth, is a daughter of that valued Friend, the late Abraham R. Vail, of Quakertown, N. J., and taken to their hospitable home. In the afternoon we held a meeting in a house belonging to the Baptists, near their home. This meeting was small, yet the Master gave us a message which was well received, and we felt the meeting was a profitable season. We remained with them through the night.

30th. This morning opened bright and clear, with an invigorating atmosphere after quite a rainy night. Elizabeth Trimmer went with us for a trolley ride across the river to Easton, to College Hill (Lafayette College), to the end of the trolley line, giving us a fine view of the river and the scenery in this vicinity. On our return we noticed for the first time some apple trees in full bloom. Elizabeth then took us to her sister's home, Rebecca Case, wife of Elmer Ellsworth Case, with whom we spent the remainder of the day, returning to Trimmer's for the night.

Fifth month 1. We went this morning to the home of Samuel Thomas, where we were kindly entertained for the day, though his wife was absent from home. In the evening we held another meeting in a Baptist house, which was well attended, and was felt to be a satisfactory season. While there are but few Friends in Phillipsburg, there are some descendants from Friends and these expressed their satisfaction for having the opportunity to attend a Friends' meeting. We remained for the night with friend Thomas.

2d. We left Phillipsburg this morning for Philadelphia and went to John and Emily Longstreth's for dinner, and to arrange

for another two weeks' absence. In the afternoon we left Philadelphia for Quakertown, Pa., where we were met by Edward Shaw and were soon welcomed in his hospitable home by his wife Mary and daughter Emma. In the evening several Friends came in to welcome us and to arrange for our visit among them, so we passed a very pleasant evening, and remained here for the night.

3d. In company with our friends, Edward and Mary Shaw and Jane Kinsey, we called first upon Speakman Hicks, now in his 93d year, and his sister, Anna Penrose, in her 86th year, and then upon Olivia Meredith, who is in her 87th year, and then went to the home of Eli and William Strawn, and remained to dinner. In each of these places we had an interesting visit. It was pleasant to meet these aged people, and have a word of cheer for them.

After meeting, in the afternoon, Jane Kinsey went with us first to call on Sarah T. Green, a sister of William M. Jackson, of New York, with whom and her daughter, Mary E. Green, we had an enjoyable call. We then went to see Mary Reeder, who is in her 94th year, and has been confined to her bed for some time, cared for tenderly by her daughters Margaret Zorns and Sarah Johnson, and son Isaac Reeder. As I sat by the bedside of this dear Friend, the feeling came very strongly that she was only patiently waiting to be called home, to which feeling I gave expression as a word of cheer. We went to Dr. W. H. Meredith's and his wife Irene's home for tea. After tea Edward and Mary Shaw came for us and took us to Ann Johnson's, who is now in her 84th year, and living with her son William and his wife Hannah, and after an hour of pleasant intercourse we went to Hannah Shaw's, where a number of her children and grandchildren had gathered, and here we spent another hour in an enjoyable and, I trust, profitable conversation, returning to Dr. Meredith's for the night.

4th. A beautiful bright spring morning, with an invigorating atmosphere, greeted us on our awaking, bringing a refreshing feeling with it. About 10 o'clock we wended our way to the meeting-house, one side of which was soon comfortably filled with an

interesting and inquiring company, to whom I was led to open the spiritual view of regeneration and its necessity for our true spiritual advancement and growth. A sweet solemnity overspread the meeting while the message was being delivered, which continued until the close. Those who remained for the First-day School, and this comprised a large part of the meeting, were called to order by the superintendent, Jane Kinsey, and we took a little part in the interesting exercises which followed. After the close of the school we went home with Jane M. Foulke and her daughter Eleanor, who, with Jane's sister, Susanna Levick, gave us a cordial welcome. We also had the company of Professor Edwin Hart and wife, from Lafayette College, of Easton, Pa. After dinner and a little rest Eleanor took us to make a call on Stephen Foulke and family, meeting there quite a number of others who had called. We had here another pleasant visit, and returned to Jane Foulke's to tea. In the evening another meeting was held in the meeting-house, which proved to be larger than the morning meeting. The message offered was on the nature and requirements of love as applied to our everyday life. Close attention was given, and satisfaction expressed at its close, that we had been among them. We returned to Jane Foulke's for the night.

5th. We came to Baltimore today, and will not resume our mission again until the 22d of this month, when we expect to take it up again at Kennett Square.

Fifth month 12. We left Baltimore this morning for Hopewell, Frederick county, Va., to attend Fairfax Quarterly Meeting, and to visit some of the families belonging to Hopewell Monthly Meeting prior to the quarterly meeting. We were met at Stevenson Station, on the B. & O. R. R., about noon by our friend David W. Branson, and taken to his hospitable home, and were cordially received by his family, consisting of his wife Ann B. and son William and wife. After dinner and a little rest we started, accompanied by David and Ann, to call on some friends,

first at the home of William and Sophia Robinson, and then went to see James and Sarah Stevenson, both now past their 80th year. In both these homes we had pleasant and interesting visits. David then took us to see his brother, Jonathan Branson, who, with his wife Carrie and their daughter Tacy Branson Doing and her husband J. Harald Doing, gave us a warm welcome. We remained there for the night.

13th. David and Ann came for us this morning and took us first to see Samuel Pidgeon, another Friend over 80 years of age. We had an enjoyable visit with him and his three daughters, and then went to his son Lewis's to dine, and were hospitably received by his wife Susan and their children. After dinner David and Ann took us first to see Mary Jackson, who is not able to get out to meeting, and then to Frank and Elizabeth Clevenger's to tea. After tea David and Ann left us to return to their home, and Frank Clevenger took us to Daniel Wood's, where we were welcomed by Daniel and his daughters, Mary and Clara, and by Margaret Loman, a relative of theirs. We remained for the night.

14th. Daniel Wood took us this morning to Winchester, where notice had been given that we would be at their mid-week meeting. The meeting was well attended, and was felt to be a satisfactory season. We went to dinner with Robert and Mary Wickersham. In the afternoon Daniel took us first to call on Elizabeth Brown and her daughter, Elizabeth being feeble and unable to get out to meeting. We then called on Mary Ellen Brown and had a pleasant visit with her and her daughters, the husband being away from home at work. We next called on Ellen Robinson, another one of those unable to get to meeting. Our friend James Robinson met us here and took us to his home, where another cordial greeting was given by his wife, Sally, and their children. In the evening quite a number of Friends and others gathered in, and we held an interesting and I believe profitable parlor meeting, which closed under much tenderness of feeling. We remained here for the night.

15th. James Robinson and his wife went with us some seven or eight miles to Gainesboro, where a meeting had been appointed for 10 o'clock. It was held in a union meeting-house, usually occupied by the Methodists. About sixty assembled, which was thought to be a good-sized meeting for the place at this busy season of the year. After meeting we went to the home of Joseph and Rebecca Robinson to dinner, and then came back to Josiah and Mary Jane Robinson's to tea. A meeting had been arranged for in the evening at Winchester, at which the subject of Temperance was to be presented. It was largely attended, and much expression of satisfaction was given. After the meeting we went home with William and Mary Smith for the night.

16th. Jonah L. Rees and his sister-in-law, Mary Jackson, came for us this morning about 8 o'clock for a ride of some ten miles to make a call on some Friends who are quite remote from meeting, calling first on Jacob and Ella Rees, and then drove to Mary Hackney's to dinner. Her aunt, Rebecca Jane Hackney, came in after dinner, and we had a short talk with her. These Friends seemed to appreciate our visit to them, and it was an enjoyable one to us. After sitting awhile we started on our return, and came back to John and Ann Bond's for the night, and here had another pleasant visit.

17th. John Bond took us this morning to visit our dear friend Elisan Brown and her sister Catharine, and we remained with them until after dinner, when John and Ann came for us to go with them to the quarterly meeting of ministers and elders. This was a meeting of interest, in which I had a message for their encouragement. After meeting we went home for the night with Jonah L. Rees, accompanied by our dear friend, Mary R. Williams.

18th. This morning opened bright and clear, and at the proper time we wended our way to the old meeting-house. The Quarterly Meeting at this place is made a time of general meeting for the people in the vicinity, and a very large number gathered in and around the grounds, and were some time in coming in and filling

the house. The meeting was thought to be unusually orderly and quiet. They gave good attention, as the message I had for them was being delivered, and expression of satisfaction was given at the close. After a recess of a couple of hours the First-day School Union was called to order, and an interesting and instructive program was presented from quite young to the more mature young people. It was a very enjoyable occasion. At the close of this meeting we went home with Charles E. and Susan Clevenger for the night, and passed the evening with them and their two sons and daughter Bertha in some interesting and I trust profitable conversation.

19th. We attended the quarterly meeting to-day. There was little presented but the usual routine business, although during the meeting for worship I found a message to call them to the workings of the practical religion taught and lived by Jesus. After meeting we went home with William Branson to dinner, and then went to Hugh and Mary Lupton's for tea and to remain for the night.

Fifth month 20. We left Hopewell this morning for Philadelphia, to resume our mission within the limits of Philadelphia Yearly Meeting, and came by way of the Cumberland Valley Railroad. We enjoyed this ride through the Shenandoah and Cumberland valleys very much. The showers the evening before and in the early morning had freshened up the verdure, which had been suffering somewhat from drouth, and the atmosphere had been cooled, so that it rendered the ride a very pleasant one. We went directly to the home of our friends, John L. and Emily T. Longstreth, for the night.

21st. We left Philadelphia this morning for Kennett Square, and were met at the station by Sally Martin and taken to her hospitable home. After dinner John Yeatman came for us to make some visits outside the borough, taking Anna Mary Martin with us, and going first to the home of Isaac and Sarah McFarlan and Elizabeth Marshall, and thence to see Sarah Scarlett and her son Taylor Scarlett and his wife, Ada, and from there to Marshall and

Ida Hannum's. In all these places we met with a cordial reception and had enjoyable visits. We returned to the Martins' home for tea. In the evening we called on Eugene and Mary Mercer, and then on Charles and Louisa Gawthrop, and had, we trust, profitable visits.

22d. We attended the regular week-day meeting at Kennett Square this morning. It was well attended. After dinner John and Margaret Yeatman took us to visit William and Mary Scarlett, and from thence to Marshall and Emma Walton's, having very pleasant visits at both places, and returning to the Martins in time for tea. After that Charles W. and Louisa Gawthrop took us to Unionville, where a meeting had been appointed for the evening. This was much larger than we had anticipated, and the message given seemed to be appreciated. The meeting closed under a sweet and solemn covering. We returned to the Martins for the night.

23d. We went this morning to visit an old friend, Hannah Stubbs, finding there our friends Mary F. and Mercie Brown, from Fawn Grove Meeting, one of the branches of Baltimore Yearly Meeting, and visited with them and Eli and Deborah Thompson until after dinner, very enjoyably. We then wended our way to the meeting-house to attend the commencement of Martin Academy, now conducted by our friend, Jane Rushmore. The exercises of the students were very creditable, and we were glad we had the opportunity of being present. At the close of the exercises we went home with Anna Green, who, with her husband Ellwood and son Samuel, and Edith A., gave us a very cordial welcome. After tea in the evening we went with them to the new Friends' Boarding Home to meet with the Young Friends' Association for a social evening. We enjoyed this opportunity very much. We remained over night at Green's.

24th. We went this morning to the Home to call upon some of those who did not get out the previous evening, and then to John and Margaret Yeatman's for dinner. In the afternoon we called upon Anna and Lydia Cox, and found Susan Dixon there,

and after a pleasant visit we went to Samuel and Deborah Pennock's to tea, meeting here with Joseph Taylor, Samuel's brother-in-law, and Edith Pennock, Samuel's sister, and then returned to the Martins for the night.

25th. Charles W. Gawthrop took us, with Anna Mary Martin, this morning to Marlborough Meeting. To our surprise, the house was nearly full. The testimony delivered seemed to be well received. The meeting closed after a short testimony from Charles H. Pennypacker. We went home with William and Martha Tussey, and dined with them and Hannah Martin and Amy Moore. After dinner we were soon on our way to old Kennett, where a meeting had been appointed for the afternoon. This meeting was also larger than we had anticipated, and from the expressions given at its close was appreciated. After meeting, Edward Passmore took us to his hospitable home, where we met a cordial welcome from his wife Emma and three children, and remained over night.

26th. Edward Passmore took us this morning to call first upon Aaron Mendenhall, and then on Edward Palmer and daughter, and next upon Sarah Heald. These were short but pleasant calls. We then went to Pennock Pyle's and had an enjoyable visit with him and his wife, Hannah Mary, and their daughter, Helen, and next called on Sarah Jacobs and her daughter Anna. Sarah is now in the 91st year of her age, and in good possession of her faculties, has never worn glasses, and can read the fine print of the papers without them. It was a pleasure to be with her. Then called on Milton and Minerva Walters, and then at William Pennock's, and made a short call on Milton Mendenhall and wife, and returned to E. Passmore's to dinner. We were well cared for at each place, though some were so situated that we did not think it best to get out of the carriage. In the afternoon Edward took us to call on Anna Way and family, and then to Lydia Dilworth's, where, in company with her son Horace, and daughters, Deborah, Martha, and Elizabeth, we passed a pleasant and instructive evening, remaining for the night. This family had been recently be-

reaved of a husband and father, and were bearing their sorrow with Christian fortitude.

27th. Awoke to find that a much needed rain was falling. Visited with this family and endeavored to leave a word of cheer with them until about 10 a. m., when Joseph and Anna Way came for us and took us first to Franklin Dilworth's, who, with his wife Mary and daughter Anna Lee, gave us a cordial welcome. We then went to the home of Lavinia Yeatman and her daughters, Florence and Gheretien Pyle, and remained to dinner. We had an agreeable and I trust profitable visit here, our conversation calling up many reminiscences of the past, and drawing a lesson from some of those experiences. We then called on James G. Cloud and Francena, his wife, and daughter Lillian and son William, and after a pleasant social visit went to William J. and Amanda Cloud's, where several had come in to meet us. We endeavored to interest them in cheerful conversation, leaving some lessons of instruction, and then went to T. Ellwood and Ella Marshall's, where, with his and her mother and three children, Alfred, Henry and Estelle, and with Joseph and Anna Way, we passed an enjoyable evening and remained for the night.

28th. Ellwood Marshall went with us this morning to call on his mother Mary Marshall, and then to Nathaniel and Sarah Way's, who, with their children, gave us a cordial welcome, and in both homes had a pleasant visit. After dinner at Ellwood Marshall's he, with his mother, took us to his brother Israel's, where he, with his wife Elizabeth, who is not in good health, received us kindly, and we spent a very agreeable hour. We next called on Mary Dennison, at Yorklyn Station, and after a pleasant visit with her went to Hockessin to call on Dr. and Mary Mitchell, she a sister of Ellwood Marshall, and with them and their daughters, Bessie, Edith, and Ella, we had an enjoyable evening and remained for the night.

Sixth month 5 and 6. These days were occupied in going to and returning from Baltimore in order to attend the marriage of Thaddeus Thomas and Anna D. Andrews. In the afternoon of the

6th we returned to Avondale, where we were met by Samuel Wickersham and taken to his home, and warmly welcomed by him and his wife, Mary J., and her sister, Louisa Hoopes, and remained there for the night. We also found Sarah Thompson, of West Grove, there, to welcome us.

7th. Samuel and Mary J. Wickersham went with us this morning to the home of John C. Parrish, son of John Parrish, formerly of Woodbury, N. J., where with him and his son Charles and wife Anna we had an interesting visit. From there John Parrish took us to call on Emma Starr and her daughter Mary, and then to Truman and Anna Cooper's, he a member of the other branch of Friends. In both homes we were cordially received. John then took us to Samuel Wickersham's to dinner. After resting awhile Samuel and wife went with us to the home of her brother, J. Walker Hoopes, who with his wife Rachel received us kindly, and after a social talk we went to John and Sarah Schrader's, and had a visit with them and their daughter, Eva, and then went to call on Swithin and Margaret Shortlidge. These last two families are not members but are attendants of New Garden Meeting. Samuel and Mary then took us to Thompson Richards', and left us for the night. Here we also received a very cordial welcome from him and his wife Anna M. and their seven children, and in the evening his brother Isaac Richards and his wife and two of their sons came in, and we passed a very social and agreeable evening.

8th. Thompson Richards and wife took us this morning to New Garden Meeting. The large house was nearly filled, though the meeting was somewhat slow in gathering. I was led to open and analyze the subject of Regeneration and the reasons and necessity for it; very close attention was given and the meeting closed under solemn covering. After meeting Thompson took us to the home of I. Frank Chandler, where he and his wife Emily and their daughter Anna gave us a cordial welcome. After dinner I F. C. took us for a call on Samuel and Ann Martin, and then to Samuel and Martha Thompson's, where we found some of their

children, with their companions, had gathered. These, with a number of boarders, made quite a company, and we had an excellent visit with them until the hour arrived for us to go to a meeting appointed in Avondale. This was held in a large hall, and was well attended. The means of reaching a perfected life and the benefits to be attained therefrom was the subject I was led to present. We felt it to have been a baptizing and satisfactory opportunity. We went to Samuel Wickersham's for the night.

9th. John Parrish and Mary J. Wickersham went with us this morning to Emma Wollaston's, where several of her brothers and their families came in to meet us. From there we went to visit Franklin and Emma Mercer, and her mother Phebe S. Hobson, and their daughter Mabel, all of whom gave us a cordial welcome. We then went to John and Eliza Harper's, and had another interesting call with them and their daughters, Sarah Yarnall and Mary Harper. In the afternoon Samuel Wickersham and I went first to Brinton and Sarah O. Chambers' home, and then to call on Gilpin and Sarah Seal, and from there to tea with Martin and Jane Maloney and their daughters, Anna Thomas and Cordelia Maloney, and in the evening called on Tilghman and Rebecca Maloney, where Richard Chambers and his wife Susan met us. In each of these places we had some interesting and I trust instructive conversation.

10th. Samuel and Mary Wickersham went with us this morning to call first on Lillian Darlington, and then on Benjamin L. and Mary Wood and her mother Hannah Martin, an aged friend and blind, and next upon Lydia R. Moore, widow of Sharpless Moore, and sister of our late friend Spencer Roberts, of Philadelphia. At each of these places we were warmly welcomed and had a pleasant visit. In the afternoon the same friends went with us first to call on Charles and Emma Wickersham and their daughter Abby, and then to Esther Brown's, she being 87 years old, and in good possession of her faculties; from there to see Elizabeth Gerkes, where a number of her children and grand-

children had gathered, and to Toughkenamon to call on Amy Pratt and her daughter Anna. At each of these places we were welcomed, and had some interesting and we trust profitable conversation. We then came to Ruth Anna Michener's for tea and to remain over night. We miss the genial presence of her husband, Ellwood, with whom we had been acquainted in years past. Ezra Webster and wife came in the evening, and we had a pleasant visit until the hour of retiring.

11th. Charles Parrish came for us this morning and took us to London Grove to their regular week-day meeting, which we found to be unexpectedly large. As the message relating to some of the practical duties of a religious life was being delivered solemnity overspread the meeting, and it closed under the feeling that we had been blessed together. We went home with Bennett and Tacy Walton to dine. Soon after dinner Ellen Pyle, daughter of Robert Pyle, came and took us to call on Stephen Pusey and his sister Caroline, who had recently been bereaved of a brother. From there we went to Mary McFarlan's, where we found her daughter, Anna Hallowell, from West Chester, with her, and then to William Clouds' and visited with his sister Catherine and his daughters, and thence to Isaac and Elizabeth Swain's. In each of these places we had a pleasant call. On our way back to London Grove, we called at the door to see our dear friend Orpha Pyle a few moments, and then returned to Bennett Walton's for the night. During the evening quite a number of friends who lived near came in and spent a little while with us enjoyably and I hope profitably.

12th. Francis W. Hicks came for us this morning and took us first to see Anna Chambers. This dear friend has been passing through deep trials, being suddenly bereft of her husband while she was in the hospital after undergoing a severe surgical operation. We found her cheerful and bravely bearing her sorrows. We then went to see Anna Palmer and her daughters Rachel and Abby, and then called on Ellwood and Ida Glisson, and made a short stop at Morris and Mary Chambers' and from there to

Charles and Mary Chambers' where we found her mother, the widow of Ezra Smedley, and then went to Samuel and Mary Pusey's, and there met his brother William and their aunt, Philena Pusey, and their sister Helen Pusey, and then to Francis W. Hicks' to dinner, meeting a cordial reception from his wife, Margaret. In each of these places we met the same kind reception which has been given in the families we have heretofore visited. In the afternoon Francis and Margaret Hicks went with us to John I. and Caroline Carter's, and then to Lamartine and Adelaide Wood's; we called a few moments on Howard Pusey, and then went to Samuel and Elizabeth Pennock's to tea with them and his mother Anna Pennock and Elizabeth's sister, Bertha Lippincott, and their Aunt Deborah. Made a short call on Hannah Michener and returned with Francis and Margaret for the night, feeling somewhat fatigued with the very full day, but believing that it had been well spent.

Sixth month 13. Chalkley and Anna Bartram came for us this morning, and took us first to Thomas and Florence Baker's, then to Davis Allen's, and to Evan and Ella Spencer's, to Simon and Ella Pyle's, and then to William and Sally Sharpless to dine. At each of these places we had a cordial reception, and some interesting and profitable conversation. We then called on Mary Piott, and on Charles Walters and his children, Bessie, Mabel and Townsend, and on Joshua and Anna Thompson, and went from there to Edward and Rebecca Pusey's to tea. These visits were interesting and satisfactory, and they all seemed glad to welcome us. After tea we made a short call on Samuel and Anna Moore and Ella Roberts, and then went to Chalkley's for the night.

14th. Ellen Pyle came for us this morning and took us to call on Clifton Marshall and family, and Charles Michener and family; returned to Robert L. Pyle's for dinner. This completes our mission in Western Quarterly Meeting, and in the afternoon we took the cars for West Chester and were soon in the home of our dear friend, Jonathan Travilla, where, after a

night's rest, we hope to be ready for our visits in Concord Quarterly Meeting.

15th. We attended the closing exercises of the First-day school at West Chester this morning, which were deeply interesting, and then the meeting, which was large. Close attention was given to the message which was given and expressions of satisfaction reached us at its close. We returned to Jonathan Travilla's to dinner and to rest. In the afternoon we went to the Friends' Boarding Home and had an enjoyable visit with the Friends there. We had another large meeting here in the evening, with a testimony conveying some lessons from the teachings of Jesus, under which a sweet solemnity overspread the meeting. We retired with the feeling that while the day had been full it had been satisfactorily spent.

16th. Alfred D. Sharpless and Lavinia C. Hoopes went with us this morning to call first upon Peter and Jane Smedley; Caleb and Susan Taylor came in to meet us. Then we went to Sarah Hall's, and then to call on Mary Beck, and on Mary Jenkinson. All these friends were advanced in years, and all appeared to enjoy with us these social calls. We next went to see Townsend Walters, who is nearly 87, and is lamed from a broken hip. We found him bright in intellect and had with him a very agreeable visit. He is quite hard of hearing, but he asked me to take his hand and to my surprise while holding it he could hear distinctly without my raising my voice. This was so new to me that I felt it worthy of notice. We then went to see Anna and Amy Ann Seeds, but found the latter too ill to see us, so after a little visit with the former we went to the Friends' Boarding Home for dinner and a little rest. In the afternoon the same friends went with us to call on Josiah Hoopes, an old friend of mine, and had a very pleasant call. We went next to call on Frances Marshall, who, with her three daughters and son, gave us a cordial welcome, and then went to Sally and Mary Bonsall's for tea. A heavy and much needed shower set in just as we reached here and continued

until sometime in the night. We had a pleasant visit with them, as they were friends we had known in Baltimore.

17th. Alfred D. Sharpless came for us again this morning and took us to make our calls, first upon Caleb and Rebecca Sharpless and their two daughters, then on Mary Garrett and daughter Anna, on Edmond and Sarah Hoopes, and then on Joshua L. and Caroline Garrett, and on Amos and Anna Garrett, and next to his own home, where we visited with him and his wife Rachel and two of their children; then on Lydia and Sally Mendenhall, and on Hannah Hoopes and her two daughters, leaving us at Dr. Jesse Green's to dine with him, his sister-in-law Ann Williams, and his son William. The visits this morning were deeply interesting and I trust instructive. In several of the homes we found some aged and infirm ones, whom we sought to cheer. In the afternoon Alfred came for us and took us to call on Susanna Painter and her sisters, Mary Garrett and Lydia Williams, and then upon Elva Foulke and her daughters, Helen, Lydia, and Eliza, and on Ellwood and Amy Hickman, and Charles and Elizabeth Pennypacker, and Anna Wood and her daughter Mary; and we were met here by Anna Darlington and Alice Derrick and her husband. We then went to visit Jesse and Susan P. Taylor and their daughter Edith, and to Phebe Paxson's for tea, meeting here her sons Edward and Charles and his wife and several friends who came in the evening, returning to J. Travilla's for the night. At each of these places, as well as those of the morning, we were met with a cordial welcome.

18th. Mary Travilla went with us this morning to call on Rebecca Speakman and her niece, Eliza Fell. Rebecca is blind and quite hard of hearing, but very cheerful and happy. Then we went to see Mary Parker and her son Edgar and wife and daughter Elizabeth, and then to the week-day meeting. This meeting was a baptizing season in which the message was given for the cheering and uplifting of each heart. We went home to dine with John P. Worth, and his son Herbert Worth and Caroline, Her-

bert's wife. After dinner Jonathan Travilla came for us and took us to Marshallton to call on Alfred and Anna Hallowell, where we found his mother Martha Yerkes, and her mother Mary McFarlan, and John R. Baldwin and daughter from Romansville came in. We then went to call on Henry Hall and his father, and to William and Rachel Hayes's to tea, finding there his aged mother Caroline Hayes, and his daughter Mary Gawthrop from Baltimore, then called on Isaac and Ruth Esther Haines and their daughter Mary; some other friends were also there. We returned to Herbert Worth's for the night.

19th. Jonathan Travilla and Lavinia C. Hoopes accompanied us this morning to make a number of calls—first upon Amy Storm and Elizabeth Corson, then successively upon Phebe Ann Martin, Ann Hannum, Susan Hall, Phebe Bailey, and Rebecca Clayton, Anna L. Moore, Abby Leedom, wife of Edwin, and Abigail Hoopes and her daughter Ellen. In the afternoon we visited Lownes Taylor and family, Isaac Garrett and wife, Lewis K. Stubbs and wife, and his mother, Mary Ann Stubbs, and Russell and Anna Hoopes. We took tea with Jesse and Eva Darlington, and his daughter, and were met here by Mary and Anna Darlington, and spent the evening pleasantly. In these visits we found some who had been passing but recently through deep sorrow, and were able to leave with them a word of cheer. All of these, as had been done in all of the previous visits, expressed to us their satisfaction in having us visit them in this social way, and as each night came in taking a review of the day a sense of blessing covered our spirits.

Sixth month 20. Dr. Jesse C. Green and Mary Travilla went with us this morning to call upon Enoch Hannum and his sister-in-law Martha Michener, and from there we went to Joseph Bell's and his sister Lucy Bell, and then to call on Rebecca B. Comly and William S. Haviland, and then drove out to Richard and Elizabeth Darlington's. We called on Mary Darlington, widow of Smedley Darlington, and on Dr. Edward Palmer and family, and went to Sarah Hall's for dinner. In the afternoon Dr.

Green and Caroline Worth accompanied us and we made calls upon several families, first upon Abner and Melinda Hoopes, then upon Isaac and Mary Bailey and their daughter Lillian, Alfred Grubb and wife, Professor and Sarah Cockran, Dr. Ehinger and his wife Ella, Rebecca Haggerty, Hannah Jeffords, meeting here Hannah Mendenhall and Jane Eachus, Elizabeth and Anna Broomall, who have the care of a helpless sister from paralysis, and Sarah Ange, concluding by taking tea with William and Lavinia C. Hoopes. After tea William P. Sharpless and his wife came in. In all of these visits, as in the previous ones, we met with a cordial reception and expression of satisfaction and thankfulness that we had thus come among them in this way.

21st. Awakened this morning to find quite a heavy rain falling, which, while interfering with the proposed picnic of the West Chester First-day School, which we had expected to attend, proved a great benefit to the crops in the country. So we spent the forenoon resting in the home of our dear friend Jonathan Travilla and his daughters Elizabeth and Mary. In the afternoon George Steele, of Birmingham, came for us and took us to the home of Hannah G. Darlington and her daughters, Lucy and Jennie, where we spent the remainder of the afternoon and evening with them and her son Emlen and his wife Mary, who live nearby.

22d. Present at meeting at Birmingham this morning, which was well attended and was felt to be an instructive season, returning to Hannah G. Darlington's to dine. George and Hannah G. Darlington went with us in the afternoon to call on Wilmer and Anna Pratt and then on George W. Darlington and family, then to Enos and Abigail Barnard's, and to Walter and Mary Parker's to tea. Each of these visits was enjoyable to us, and appeared to be appreciated by those visited.

23d. George and Elizabeth Steele went with us this morning to call on Charles and Eleanor Walton, and then on Elmer and Ellen Levis and their son and wife Frederick and Ida Levis, and Elmer's sister Elizabeth Levis, and then we went to Hannah G. Darlington's to dinner. After dinner and resting we bade these

kind friends farewell, with the feeling that a very deep and abiding friendship had been formed, and went to call on Elisha and Sidney Darlington and their daughter, Anna Williamson, and then to Isaac and Anna Passmore's to tea, after which George Bartram came for us and took us to his hospitable home, where we were warmly welcomed by his wife, Ruth.

24th. George Bartram took us this morning to call upon Hugh Steele, where we had a pleasant visit, and then to Lamartine and Sarah Darlington's to dinner, where we remained and were kindly entertained until near evening, when J. Hibbard Bartram came for us and took us to his home, where a warm welcome was given by himself and his wife Elma. We remained here for the night.

25th. J. Hibbard Bartram took us this morning to Willistown to attend Goshen Monthly Meeting, which, though not large, was felt to be a good one. After meeting we went home with Susan Yarnall to dine, and after a pleasant visit with her and her family returned to J. Hibbard Bartram's. A parlor meeting had been appointed at their home for the evening, but owing to a rain coming on but few were present. To those gathered a little message of encouragement was given, and we retired with the feeling that our day had been spent in the service of the Master.

26th. J. Hibbard Bartram took us this morning to visit J. Preston and Elizabeth Thomas. Preston met with a severe accident some weeks ago, and is unable to walk. It appeared to be a comfort to him to receive our visit, which was prolonged until after dinner, when we returned to Bartram's for rest and tea and then went to Samuel R. and Mary Downing's to a parlor meeting, which was well attended, and proved to be a satisfactory season, closing with a short social opportunity. Returned to Bartram's for the night.

27th. J. Hibbard Bartram went with us this morning to call upon Mary Gilbert and her daughter, Margaret Garrett, and her husband. Mary is now 83; our visit seemed to be well appreciated. We next called on Hannah Yarnall and her daughter, and after a pleasant social time went to the home of Sarah J. Cox, in Mal-

vern, for dinner, meeting there her children, Dr. Charles and Harriet McDowell, of New York, and her sister-in-law Gulielma Cox. After dinner Sarah went with us to call on Robert Hatton and his daughters Elizabeth, Sarah, and Margaret. Found Robert in pretty good health for a man of his age—now in his 87th year. We had a pleasant visit with them and then went to call on Nathan and Elizabeth Supplee, and then on Norman Pyle, and then to Marshall and Elizabeth Reynolds's to tea, after which we went to Wilmer and Sarah R. Cox's to a parlor meeting, which, like the one the evening previous, was well attended and the message given apparently appreciated. We then returned with J. Hibbard Bartram to his home for the night, feeling somewhat weary with the day's labor, but with a peaceful mind.

28th. We remained at J. H. Bartram's, resting during the forenoon. In the afternoon we called on Mary Jane Smedley and her daughters Anna Smedley and Rebecca Ashbridge, and then went to Mordecai T. and Rebecca Bartram's for the night. A number of the neighbors came in for the evening to welcome us, and we passed the time very pleasantly.

29th. When we arose this morning we found it threatening rain, and it soon began to fall and continued a good deal of the day, but notwithstanding the rain we had a good-sized meeting at Willistown in the morning and at Newtown Square in the afternoon. Both meetings were regarded as favored, baptizing seasons, and both closed under a sweet and deep solemnity. After the meeting in the afternoon we went home to tea with Lydia Dutton and her children, and then to Thomas and Isabella Kirk's for the night.

30th. We went to Philadelphia this morning on useful errands, and to spend a little time with our dear friends John L. and Emily T. Longstreth, and returned to Thomas Kirk's by trolley, and were soon on our way to Mary G. Pratt's, and were warmly welcomed by her and her son, Nathan, and daughters, Mary L. and Margaret. As this dear Friend, now in her 87th year, is unable

to get out to meeting, at her request we held a parlor meeting in the evening, which was a satisfactory occasion.

Seventh month 1. We remained at Mary Pratt's during the day resting and visiting with this dear friend, who, while not able to get out to meeting, is very bright and cheery. After tea Nathan Pratt took us to Malvern, about eleven miles, to attend a meeting which had been appointed in the Baptist house. This was largely attended, some 300 being present, who gave close attention to the message on the ideal Christian life. We went home with G. Birdsall Passmore, who with his wife and daughter gave us a cordial welcome.

2d. G. B. Passmore and wife took us this morning to visit Joshua and Anna Hibberd, and their daughters Mary and Hanna, and after a very interesting visit with them we went to Henry and Martha Fogg's, who with their daughter, Bertha, seemed glad to see us, though only part of the family are members. We then went to the home of William and Lydia Evans and daughter Eva for dinner, and had an excellent visit. These friends are not members with us, but pretty steady attendants of Willistown Meeting. After dinner G. B. Passmore came for us and took us to visit Anna Cox, who has but recently been bereaved of her husband. Here we left a word of cheer and uplifting counsel. Our dear friend, Mordecai Bartram, met us here and took us to call on Hillary Johns and family, who, while not members, with us are Friendly inclined. In this visit I had several questions to answer regarding our principles and testimonies; they appeared desirous to learn my views of them and seemed gratified at the answers given. We then went to Wilmer and Ella Smedley's, meeting there with his father, Ellwood, and sister Lydia, and Alice Jenkins. After tea we went to Lewis Smedley's, where his wife Selina and their children gave us a hearty welcome. A number of their friends and neighbors had been invited in to meet us, and after a time of pleasant social mingling we found a word of religious advice and encouragement to leave, and then went with Mordecai and Rebecca Bartram for the night.

3d. Mordecai and his daughter Alice went with us this morning to call first upon Jesse Davis and family, then to Ida Thomas and children, and then on Ida Davis, her aunt Mary Davis, and sister Anna Davis. In the afternoon we called on Howard and Anna Garrett, and then at the door of William L. and Phebe Evans. We then went to Mary Lewis's, near Newtown Square, passing through a severe thunder storm on our way. At her home we met Sarah Dickinson and Lydia Murray and had with them an interesting conversation on the duties of a religious life and the need of toleration towards those differing from us in religious thought. After tea we made a short call on Joseph Serrill and family, and then went to David and Sarah Pratt's, where with their daughter, Ruth, we had an enjoyable visit. Dillwyn Lewis came for us, and at his home we were cordially greeted by his wife Anna and son Hunter; these friends have only been members with us a few years.

4th. This morning Thomas Kirk came for us, and took us to call on Owen and Anna Powell and their daughter, Charlotte. We had a cheering visit with these friends, after a romantic ride to reach their home, and then went to Lydia Dutton's to dine. After dinner we went to the home of Tryon Lewis, and there met his daughter Lydia and her aunt Sarah Smith. Then we called on Mary Yarnall, her daughter-in-law Anna Yarnall, and a friend, Susanna Bartram. From there we went to the Hospital for the Insane, to see the matron, Mary S. Satterthwaite, and then to tea with William Bottny and family, Mary Satterthwaite joining us there. These latter were not members, but attended the meeting at Newtown Square. We next called on Holland Beitler and wife, and then went home with Thomas Kirk for the night, feeling that these visits had been encouraging.

5th. Rested quietly in the home of Thomas and Isabel Kirk until afternoon, when Thomas took us to call on Rachel Hipple and family; going to Mary Pratt's for the night. We were joined in the evening by Lewis Smedley and family, and had a very enjoyable time.

6th. Nathan and Mary L. Pratt went with us to Middletown Meeting this morning, at which about forty were present. After meeting we went home with James and Lydia Patchell to dine, and after a pleasant visit with them went to Media to an appointed meeting in Providence meeting-house, which was well attended. After meeting we went home with Henry M. and Mary Fussell, and passed a very pleasant evening with them and their family, retiring with the feeling of peace and satisfaction for the day's labors.

7th. We went this morning to call on William L. and Sarah Green and their daughter, Ruth Cope; then Sarah went with us to call on Hannah Passmore, who is an invalid; we found her cheerful, and left her with a little word tending to deepen her trust in the Father's care. We then went to Sarah Underhill's and Catharine Townsend's. This visit called up many reminiscences of their dear father George Truman, and was much enjoyed by us. In the afternoon Henry Bishop came for us and took us to Enos L. and Hannah Williamson's, where Henry and his wife Susan, and Henry and Mary Fussell joined us. We then called on Empson Garwood and wife and sisters, the three sisters being granddaughters of Samuel Caley. We next called at Edgar Miller's; had a pleasant visit with his wife and daughter, and some other friends who had called, returning to Henry Fussell's for the night.

Seventh month 8. Accompanied by Mary Fussell we called this morning on Grace Anna Lewis, George and Anna Fussell; Phebe, wife of Dr. Harvey; Elizabeth, wife of Dr. Trimble Pratt; Hannah Lewis, Alice and Robert Ash and Edith Chaney. At these places we engaged in cheerful conversation and left words of encouragement. In the afternoon Henrietta Walters came for us and took us to call on Albert and Lydia Hawkins, and then to her home in Wallingford, with her children, William and Caroline Walters, and their two children. We passed the evening, though warm, very pleasantly. James D. and Mary B. Hull from Swarth-

more called and we were glad to greet them, it being the first time we had met them since their marriage.

• *9th.* Henrietta took us this morning for a ride over to and through Swarthmore, calling to see Mary B. Hull in her new home. In the afternoon she took us to Media, where we called upon Clara and Bertha Miller, Thomas and Anna Speakman, and Carroll and Henrietta Broomall, and then went to Morris and Hannah Michener's for tea and to spend the evening. These visits, each of which had its individual work, were much enjoyed by us. Dr Trimble and Elizabeth Pratt and Eugene Walker joined us in the evening, and Henry and Mary Fussell came to escort us to their hospitable home for the night.

10th. We left Media this morning for Darlington to visit the families of Middletown Meeting. Horace Darlington took us to his home, where we were cordially welcomed by him and his wife, Bertha. In the afternoon these kind friends went with us to call upon Ahinoam Smedley and her niece Elizabeth, and Jesse and Elizabeth Darlington, and then to Jared and Marion Darlington's to tea; we received in each of these places a warm welcome, and returned with Horace and Bertha for the night.

11th. Jesse Darlington took us this morning to call on Charles Johnson and his daughter Emma. They are not members with us, but have been attendants of our meetings. Charles is now in his 85th year and confined to his room. We found him bright and cheerful and in a sweet waiting frame of mind. We then went to Jared Darlington's, one of Jesse's sons, where a very cordial reception was given us by his wife Mary. After dinner Jesse and Mary went with us to spend a pleasant hour with his daughter, Ella Buckley, and four little children, at Concord. In the evening Horace Darlington and his family went with us to call on his uncle Jared Darlington at Glen Mills, where we spent a social evening with him, his wife, four grown daughters and one son.

12th. We left Horace Darlington's this afternoon for Lansdowne, where we were met by Isaac L. and Emma Bartram and taken to Joseph and Sarah Bunting's at Darby. In the evening

we called on Jennie Garrett and her children Howard and Amy Garrett, and then returned to Joseph Bunting's, where we found Dr. Painter awaiting us, and with these friends we had an excellent visit.

13th. This morning opened bright and balmy, and meeting gathered in the old meeting-house at Darby. The message delivered pointed out the duty of the man in co-operating with the Divine for his preservation. The meeting closed under a deep solemnity and the feeling of gratitude was voiced in an appropriate supplication by my friend Samuel Sharp, who was present. We went home with Elizabeth Bunting, and in company with her and her daughter Anna, her son George, his wife and children, Matilda Garrigues and her sister Mary McAllister, we had an excellent visit. In the afternoon Isaac Bartram took us to visit his cousin, Ellwood Bartram, at whose house we met the children of our friend Barclay White and Ellwood's daughter-in-law, remaining until the time for the meeting which had been appointed at Lansdowne for the evening. Their hall was filled to nearly its capacity, and I was led to explain our fundamental principles and their practical application to the work of salvation and restoration. The meeting closed under a precious covering, and we went to the home of Samuel and Hannah G. Bartram for the night.

14th. This morning Samuel's sister, Sally Bartram, took us to call on Martha Garrett and her daughter Elizabeth, where Jennie Jackson joined us; then on Mary Palmer and her daughter Edith, then on Caroline Shaffer and Margaret Levis, and to the home of John and Jennie Jackson. In the afternoon John and Jennie went with us to call on J. Cooper and Mary Cloud, her mother, Susan Scull, and her sisters, Anna and Susan; then on William and Ellen Bartram, and lastly upon Walter and Margaret Hallowell Powell and his father and mother, Thomas and Sarah Powell. We returned to John Jackson's for the night with peaceful feelings and satisfaction in the thought that the day had been profitably spent.

15th. Isaac and Emma Bartram went with us this morning to see Elizabeth Thomas and daughter, Marion, and then to call on Mary Paxson and daughter Alice, where several others had gathered to meet us. We went to Joseph and Sarah Bunting's for dinner and rest. In the afternoon we called on Phebe and Edward Bartram, on Anna Bunting and her daughters and her son-in-law, James Bunting; called on Cora Mercer, and then went to Clement M. and Lydia Biddle's to tea, where we had a very interesting and satisfactory parlor meeting in the evening.

Seventh month 16. Went with Sally Bartram this morning to call on Van Lear and Martha Bond and their children, and then to John Jackson's, where Gertrude Price met us. After dinner Isaac and Emma Bartram took us to call on Hannah Gibson and her daughter Elizabeth, and then to see Anna Thomas and her mother, Sidney Hunt; here several other Friends and Friendly people came to meet us, affording an opportunity for some instructive conversation, which we embraced, and we then went to Abner Marshall's, where he and his daughters, Sarah, Alice, and Dr. Anna Marshall gave us a most cordial reception. After tea John Jackson and Frank Maris came for us and we made short but interesting calls upon Lewis Shoemaker and his wife, Ellison Stackhouse and daughter, and Elizabeth Lloyd and her brother Charles and wife, returning to Marshall's for the night.

17th. Grace and Emma Bartram came for us this morning and took us to Darby to attend their usual week-day meeting, at which about forty were present. At the close of the meeting we met with the elders in their preparative meeting, and then went home with Davis and Hannah Yarnall, dining with them, their son Albert, and daughter-in-law, Mary H. Yarnall. After dinner Davis and Hannah took us to West Philadelphia to call at Rachel Yarnall's, where a number gathered in to whom I felt drawn to deliver a message of encouragement, as I felt some were carrying heavy burdens. We then made a short but very interesting call on Matilda Garrigues and Mary McAllister, and then upon Townsend Kester and wife, returning with Davis and Hannah to tea

After tea Isaac and Emma Bartram took us to call on Samuel Hall and his children, and Emma and Elizabeth Newlin and family, and then to their home for the night.

18th. Isaac and Emma Bartram took us to call this morning on Elizabeth Powell, an aged Friend who is unable to get to meeting, and then upon Sarah Shriner and family, and then to Joseph and Sarah Bunting's. After dinner and resting awhile they went with us first to call on Martha Swaney, whose husband had just passed away after a long illness. Here we left a few thoughts intended to encourage and console with our expressions of sympathy. We then went to John and Mary Conard's, and to Elizabeth S. Bunting's. After tea Isaac and Emma took us to call upon his brother Joseph in Lansdowne and then back to Darby, and Joseph, Sarah, and Elizabeth Bunting went with us to call on Rebecca Lewis and her aged mother, and Sidney Lewis, who is blind, and here we left some words of cheer. At each of these visits we were cordially received, and we returned to Elizabeth Bunting's with the feeling that the day had been profitably spent.

19th. We had a very interesting and satisfactory parlor meeting in the home of Elizabeth S. Bunting this morning. In the afternoon we attended the funeral of John Swaney, at which we had some service in connection with two Methodist ministers and our dear friend Joseph Powell. It was a solemn and impressive occasion. After the funeral Isaac and Emma Bartram took us to the station at Lansdowne *en route* for Concordville, where we were met by Samuel Palmer, son of Lewis and Hannah Palmer.

20th. This morning opened pleasant for the time of year, and at the usual hour a good-sized meeting gathered in the Concord meeting-house, among whom we were glad to welcome our beloved friends, Isaac H. and Anne Hillborn. I was led to open the necessity of right living and in what it consisted. After a season of silence Isaac followed with a corroboratory testimony and Anne with an appropriate and feeling supplication; the Friends then opened their preparative meeting. After meeting we went home

with Alban and Mary Harvey. After dinner they took us to call on Joseph and Margaret Palmer, he being a son of Lewis Palmer, and then on Richard and Sally Baldwin and their interesting family.

21st. Mary Harvey took us this morning to call upon her son Evans and his wife Elizabeth, Ellsworth and Margaret Darlington, and then upon Pennock and Anna Sharpless, where Eliza Hill came to meet us, and then to Jacob and Catharine Myers's to dinner. After dinner we went to Harry and Reba Fairlamb's, where we met his mother, Lucretia Fairlamb, and his brother Walter and wife, and then went to Samuel and Edith Painter's; at each home expressions were given of the appreciation of our coming among them in this social way. Lewis and Hannah Palmer came for us and took us to their home for the night.

22d. Lewis and Hannah Palmer went with us this morning, first to call on Matilda and Margaret Cornog, then to Henry and Amy Pratt's, where Albert Darlington, her brother, came to meet us. We then went to Joseph and Hannah Bunting's, where her two sisters, Lydia and Mary, met with us, and where we received another very cordial welcome. After dinner and some pleasant and instructive conversation we called on James and Anna B. Broomall and their daughter Frances, and then upon Louis and Mary Ambler and their children; we next went to visit Joseph and Isabel Shortlidge, meeting at each of these places a cordial greeting.

23d. Ralph and Anna Harvey went with us to-day, calling first upon Joshua and Mary Hannum and her mother, Hannah Hill, and then upon Joseph and Laura Paschall, Eveline Watson and Anna Paschall, Philena and Mary Temple, and Philena's sons, Horace and William. After dinner here we went to Lewis and Anna Pennock's, and then to Samuel and Tacy Phipps' and their sons, Charles and William, returning with Ralph and Anna to their hospitable home. We enjoyed the very pleasant weather and the beautiful country through which our visiting has taken us during the whole of the past week.

Seventh month 24. Attended Concord Monthly Meeting to-day and returned to Ralph M. Harvey's to dinner. In the afternoon in company with them visited Mary Thatcher and family, and called at Lydia Hall's, but found her too feeble to receive us. Came back with Ralph and Anna Harvey for the night.

25th. A very heavy shower this morning rendered the roads rough and muddy, but about 9 a. m. it slackened and Lewis Palmer came for us and took us first to John and Emily Ogden's. After a short and pleasant visit with them we went to Matthew Wood's, and visited with him and his son John and wife. We then went to Irvin and Mary Wood's for dinner, and after dinner we called first upon William Hannum, who is much afflicted, but cheerful. We called next upon Ellen J. Larkin, and then upon Ellwood and Mary Dutton, she a teacher at Fifteenth and Race Streets. We then made pleasant calls upon Charles and Jane Dutton, and Harry and Isabel Sawyne, and went from there to the home of Charles and Arletta Palmer, in Chester, for the night. In retrospect we feel the day has been well and profitably spent.

26th. Elveretta Cutler went with us this morning to call upon Elizabeth Sharpless, Howard and Bessie Martin, and then upon Ann Eliza Mercer, who is in her 88th year, and in feeble health. We then went to Sue S. Houston's, who, with her niece, Ida, gave us a cordial welcome, and where, as in the other places, we had a very enjoyable time. After dinner these latter named friends went with us to call on her sisters, Dora Sproul, and Mary R. Sproul and her husband James, and daughters Dora and Mary. We then made calls on Sarah A. Lewis, Arabella Hinkson, and Alice Buckman, at the Chester Hospital, of which she has charge, and then went home with Elveretta and Chester Cutler for the night.

27th. We attended the meeting at Chester this morning, which appeared to be a satisfactory one to the Friends gathered. We went home from meeting with Allen and Sarah B. Flitcraft. After dinner and resting we went in company with Allen and a nephew of Sarah's, Newlin Booth, to attend a meeting I had appointed at

Chichester, at which about fifty were present. Just before dinner a telegram reached me informing me of the death of my brother-in-law, James Russell, at Mendon, my former home, and feeling the necessity of being present at the funeral, I shall be obliged to forego attending the Concord Quarterly Meeting, at which I had expected to be present. We came home from Chichester with Lewis Palmer. Eliza will remain and attend the Quarterly Meeting, and meet me at Chester on my return.

28th. Started this morning for Rochester Junction, on Lehigh Valley Railroad, by way of Philadelphia. My dear friend, Jonathan D. Noxon, met me and took me to his hospitable home.

29th. Spent the morning with my niece in the old home of my brother, and in the afternoon quite a large funeral gathered, and I was led to make my brother-in-law's upright and patiently enduring life under much sorrow the basis of an important lesson. After we had laid the remains away I stopped for a while with my aged uncle, Samuel P. Cornell, now in the 92d year of his age. J D. Noxon came for me, and after a pleasant visit of a little over an hour, he took me to the station to take the cars on my return route.

30th. Arrived in Chester about 9 a. m. and went directly to Allen and Sarah Flitcraft's, where I found Eliza awaiting my arrival, and after resting awhile Allen went with us to call upon George and Tacy Gilbert. From there we went to David Bunting's, but not finding him at home returned to Allen's for rest and lunch. Soon after our return a heavy rain set in, which continued until near 4 p. m. We then went to see Jeremiah and Rebecca Starr, and from there to call on Leah McGilligan, and then upon James and Hannah Harvey, who, though not members, attend our meetings, and from there to George and Ellen Booth's to tea, and after tea we went to George and Caroline Bunting's. These visits were all much enjoyed. George Booth's son Newlin then took us to the home of Catharine Stevenson and her daughter Catharine M. and sons S. Price and Oscar Stevenson for the night.

31st. This morning Elveretta Cutler came for us and took us to see Lydia Furman, a little distance out of the city, and this took so much time we had to forego calling on one or two others where a visit had been talked of, as it is necessary for us to leave for Fishing Creek to-morrow morning. After lunch we left Chester for Philadelphia and the home of John L. Longstreth, from which this letter is concluded.

Eighth month 1, 1902. We left Philadelphia this morning *en route* for Millville, Pa., where we arrived about 7 p. m., and were cordially greeted by Joseph W. Eves, and taken to his hospitable home and welcomed by his wife, Sarah T. Eves.

2d. We rested this morning until near the noon hour, when we dined with Sarah L. Eves and her niece, Louisa. In the afternoon Joseph W. and Sarah T. Eves went with us to call, first upon C. Millard and Susan Eves, and then upon Philip and Abby Eves, Vernon P. and Margaret Eves and family, and upon Tamar and Mary Ellen Kester. After a very pleasant social visit in each of their homes, John Eves sent for us to remain with them to tea and with John and his wife Susan and their children we had a pleasant visit and then returned to Joseph W. Eves's for the night.

3d. This morning opened bright and pleasant, and at the appointed time we wended our way to the meeting-house, where a large meeting greeted us. The house being nearly full, and very close attention was given, as I was led to define the "Inner Light" and trace its effect in the history of the past. We went home with Rachel S. Eves and sisters Martha and Mary to dinner. After a very enjoyable visit, Rachel went with us to call on Hugh and Christine Fairman, and their daughter, Myrtle, and her husband, Preston Eves, and then to see Harriet Ecks and her daughter, Mary R. Ecks, and found Sarah P. Wilson and Thomas C. Wilson there. From there we went to Webster W. Eves's, who with his son Edward and wife very kindly entertained us.

The renewal of our acquaintance with these friends was very enjoyable. In the evening we had an appointed meeting in the meeting-house, which was nearly if not quite as large as the morn-

ing meeting, and very close attention was given to the message delivered, and the meeting closed under a precious solemnity that betokened that the Master had been in our midst.

4th. Rachel S. Eves came for us this morning and went with us to call, first upon Ellis and Elizabeth Eves, and then on Alcestra Sands and her family, and on Parker Kester and his daughter, Alvaretta Cline, then to William and Anna Reece's to dinner. At each of these places we were cordially received and had a pleasant visit. In the afternoon J. Lemuel John and his wife, Edith, took us to call, first upon Thomas C. and Hannah Wilson and then on Robert and Mary Anna Kent; from there we went to the home of Wilmer and Laura Kester and John and Mary Kester, and to call on Thomas and Joanna Kester, and then to Charles and Ellen Russell Eves's to tea, and after a very pleasant visit with them, as we have had with the others on whom we called, we went to see Amos Heacock and his sister, Emily Eves, and to Joseph C. and Charlotte Eves's, returning to Joseph W. Eves's for the night, feeling the day had been well passed, as a sweet, peaceful feeling rested on the mind in its retrospect.

5th. Shadrach and Rachel Eves came for us this morning and took us out into Greenwood Valley, and we called first on Reuben Rich and his family. The husband of one of his daughters being ill, we left a little word of comfort with them and then called on Frances and Asenath Rote, where we were cheerfully received. They were very anxious about a son who lives near by and who is very critically ill, so our conversation was intended to comfort as far as human sympathy can. We then went to Jonathan and Lucina Comer's, and from there to W. Webster Parke's, finding his wife Elizabeth such a sufferer from rheumatism as to be almost helpless, but very cheerful. They and their children gave us a very hearty welcome. We remained here until after dinner and then called on John and Susan Parker, and on Charles and Anna Kester, and Alfred Reece and his sister Helen, and Elmer and Mary Parker, and then went with Shadrach and Hannah for a short call on their daughters Phebe and Eleanor. We went to

Frances Eves's for tea, and from there to Dr. H. S. and Julia Christian's for the night. We enjoyed our ride to-day very much; the scenery as we passed up the valley was beautiful, and the cordial and warm reception everywhere extended was grateful to us. So the day was very pleasantly passed.

6th. We attended the regular week-day meeting at Millville this morning, which was well attended, and as I drew some lessons from the life and teachings of Jesus it appeared to reach the witness in many hearts, and we felt that it was good for us that we had been there. After meeting we went home with Milton and Emily S. Eves, and after dinner they kindly took us to call on Wilson and Sarah Jane Eves. Here we found a large family some four miles from meeting, and we endeavored to leave a word of encouragement with them. We then went to Avery and Matilda Parker's, and then to see William and Eva Eves, and from there to Jennie Kester's to tea. After tea we went to Sarah Q. Eves', where a parlor meeting had been appointed. This was well attended, and proved to be a satisfactory season.

Our ride to-day was through another valley and in a mountain ridge, from which the view of the country was very fine, and as the rainy weather (of which we have had considerable) has kept the verdure bright and green, we much enjoyed the scenery as it came into view from the different points.

7th. William and Anna Reece went with us this morning to call on J. Lemuel and Edith John and their interesting family, and then Jacob Kester and his daughter R. Anna Kester, and Lucinda Jacobi, and Amos K. Heacock and his daughter, Laura Davis, and to Rachel S. Eves and sisters, where we dined and rested. In the afternoon Rachel S. Eves went with us to call upon Elberta Gardner and upon Clement and Narcissa Henry, and Susan Heller and her daughter-in-law Blanche. Then Chandlee Eves came for us and took us about three miles north of Millville to call on Mary, wife of Clement Parker, he not being at home. We went home with Chandlee to tea. After tea Chandlee took us to call on his daughter Edna, who was recently married to Dr. J. W.

Biddle. At each place we were cordially received, and we felt, as the evening hour came on, well repaid for the effort it had cost us, and we retired with the feeling that our visits had been an encouragement to some to persevere amid their difficulties, in seeking to live more in accordance with the Divine requirements.

Eighth month 8. William and Anna Reece accompanied us this morning to call upon Georgie De Mott, Frank and Edith Heller, and Frederick and Maud Eves; we then went to the home of Jacob Kester and his daughter, R. Anna, to dine. In the afternoon Joseph W. and Sarah T. Eves came for us and took us to call on Willis and Miretta Eves and family, E. Truman and Alice Eves, Joseph Elias and Margaret Eves, Susan Wineman and George H. and Sarah Girton, after which we went to Joseph and Hannah Kitchen's to take tea with them and their daughter Araminta. After tea we called on Frank and Hananh Patton, Edwin and Rachel John and their daughters Celesta and Eva, and Thomas Wilson and daughter Frances, returning to Joseph W. Eves' for the night. This day, like the others which preceded it, was full of interest, and we feel that some good was accomplished.

9th. Jesse John, son of J. Lemuel John, came for us this morning and took us to Bloomsburg, distant about ten miles, where we called on Elizabeth Hicks and her daughter, Dora Moyer, and J. Barton Eves and family. We then went to Catawissa, where a meeting had been appointed in the quaint old log meeting-house. About fifty were present and it was felt to be a very satisfactory season. After meeting we went home with Mary Emma Walters. After dinner Jesse took us to Mill Grove, about ten miles further on, and left us in the home of Mary Hughes and Elwood, Araminta, and Anna Kester. In the evening we had a large meeting in the Methodist house. From the many expressions which reached us it proved to be a very satisfactory meeting. We remained here for the night.

10th. This morning Isaac Kester and his wife and daughter with three of the family where we stayed the night, accompanied us to the home of William U. John, distant thirteen miles, where

we received a very cordial welcome. We had a baptizing meeting with them and the friends who accompanied us. We passed an interesting afternoon with them, and in the evening we went to Elysburg and held a meeting in the Methodist house at that place. This meeting was largely attended, several being unable to get seats in the house. The meeting was a season of close searching in the portrayal of a true Christian life and closed under the precious feeling that it was good for us to have been there. We returned to William U. John's for the night.

11th. Passed the day quietly resting at William U. John's. I cannot forbear noticing the faithfulness of this dear friend and his family, and his brother Griffith John, in keeping up their little meeting, although alone as to other Friends being near. If all our members felt the same interest and were equally faithful we should find our Society in a more healthy condition than it is at present.

12th. William U. John and his daughter, Mary, took us this morning to Paxinoso, a station on the Sunbury branch of the Pennsylvania railroad, *en route* for Christiana, where we arrived about 2 p. m., and were met and taken to the hospitable home of Mark P. and Phebe Cooper. Several friends came in during the evening and we had an interesting time with them.

13th. Mark P. Cooper went with us this morning to call on Charles and Anna Brinton, and Joseph Walker. After dinner Sarah Pownall came for us and took us to call on Charles and Hannah Maule, Louisa Pownall and family, and Eva Caruthers; from there we went to see Mary Jane Rakestraw and Edith K. Bushong, where Edward G. and Mary Broomell came for us and took us to Jesse and Ellen Webster's for the night. Each of these visits was enjoyed by us and appeared to be by the visited, the visit in the home of Jesse and Ellen Webster and their children peculiarly so.

14th. Jesse and Ellen Webster went with us this morning to William and Hannah Paxson's and then to Joseph and Mary Paxson's. In the afternoon they went with us first to call on Clyde

and Emma Leyman who have only been members with us for a few years; we encouraged them to faithfulness and then went to Elvira Wright's and from there to John and Mary Morris', but did not find them at home. We then came to Charles and Elizabeth Thomas', where Jesse and Ellen left us.

15th. Charles and Elizabeth Thomas took us this morning first to call on John and Priscilla and then upon Nathan Maule, his daughter-in-law Phebe, and her children. We found Nathan quite feeble but glad to see us; his wife had been called from home by the sudden illness of her brother-in-law, Taylor Mercer. We then went to Jason and Anna Moore's and with them and her mother, Beulah Webster, we had another pleasant call; we then called on Henry and Mary Moore and found them, though well advanced in years, pretty comfortable, and they gave us a cordial welcome. We next called on Samuel Whitson and his sister Jane Hamilton and then went to Edward G. and Mary Broomell's where we remained for the rest of the day.

16th. Anna Pownall this morning took us to call upon Deborah G. Pownall and her daughters Eliza H. and Sarah, and on Anna Kent, wife of Mahlon Kent; we went to see the new meeting-house which they are erecting here, and which, we think when completed will be a very neat and commodious building creditable to the Friends. We then went to call on Dr. Joseph D. and Emily Pownall, and then on Francis and Mary Whitson, where we found her sister Louisa Pownall, from Altoona. After this we went to William and Mary Brinton's to dine with them and their daughters Estella and Ethel. After dinner we called on Morris and Gertrude Brinton and then at Ellwood Pownall's and had a nice visit with his wife, Mary, and their daughter Mary, he not being at home. We then went with Anna Pownall to her home and there, with her sisters Deborah Satterthwaite and Phebe Pownall we had a restful visit. We next called on Isaac and Emily Slocum, and after tea on Brinton and Louisa Walters, going to Mark P. Cooper's for the night, having had a pretty full but interesting and satisfactory day.

Eighth month 17. We attended the meting at Sadsbury this morning. The house was well filled with an attentive and appreciative audience. After meeting we went home with William and Lydia Jackson to dinner, where with them and their daughters Bessie, and Mary, wife of John Morris, and Louisa Pownall, we had an interesting visit until the time came to go to Bart, where a meeting had been appointed for the afternoon. Our friends Mark P. and Phebe Cooper accompanied us to this meeting. The house was nearly filled and satisfaction was expressed for the message given. After meeting Alison and Anna Baker took us to Benjamin H. Pownall's to tea, and we had a pleasant visit with him and his daughter Lillian, and some other friends who were present, and then Alison and Anna took us to their hospitable home for the night.

18th. Alison and Anna Baker went with us to-day, taking us first to call on James and Josephine Jackson and their daughters and then on Charles and Maluan Jones, and upon Alison's father, Thomas Baker, and his brother Lewis and wife, and from there to Anna Brinton's, widow of Howard Brinton, who has been deceased but a few months; and here, in company with her stepsons, Thomas and Lewis, and J. Eugene and Emma Baker, we had an interesting visit until after dinner. We then went to Emerson and Lizzie Walton's who with their family have recently applied for reception into our Society. We next called on David and Philena Jackson and their son Lindley, and here we found Anna Lynch, from Oxford, and after a pleasant visit with them we next went to the home of Martha Walton, now 90 years of age, whom we found tenderly cared for by her daughters, Elva and Hannah. Remaining here for tea we next called on Baker and Edna Jackson where we met his father and mother, Ellwood and Lucy Jackson, and after a short but pleasant call Alison took us to Alban and Mary Walton's for the night.

19th. Alban and Mary Walton went with us this morning to call first upon Gilbert and Edith K. Bushong, and then to Quarryville, where a meeting had been arranged at the request of Amos

Gilbert. The meeting was held in the German Reformed house, and between seventy-five and one hundred were present, although but few hours' notice had been given. It proved to be a satisfactory meeting to us and we had reason to believe from expressions given it was so to those assembled. There was a great openness among them, and a very kindly and brotherly welcome was given by the minister who was present. We went home with Amos and Olive Gilbert to dine; we found Hannah Gilbert, the mother of Amos, there, and were met with a warm welcome. After dinner we called on Hugh and Hannah Gilbert, he a brother to Amos, and then upon Anna B., wife of J. Haines Dickinson, and Ruth Anna, her mother, after which we called on Moses and Eva Pownall and then went to see Susan Emma, widow of J. Comly Maule, and her sons Norman and William; at each of these places we were warmly received and had an interesting visit. We then went home with Alban and Mary Walton, and after a little rest Alban took us to meet James and Josephine Jackson who were to take us to Atglen, where it had been arranged for me to deliver an address upon the subject of temperance. This meeting was well attended and appeared to give satisfaction. At its close we went to the home of Samuel Whitson for the night.

20th. Francis Brinton came for us this morning and took us to the home of George and Belle Bonsall and his sister Anna Mary Glick. These Friends have recently buried their mother. After a few words of cheer we next went to the home of Albert Brinton, where we had a pleasant visit with his wife and aunt Susan Brinton, and then Francis took us to his home with his father and mother, Cyrus and Rebecca Brinton (she being an invalid and unable to walk from a broken limb, but very cheerful), and his sisters, Anna and Martha. After dinner Francis took us to the home of Gilbert and Elizabeth Eavenson, but we did not find them in, so we went next to George and Elizabeth Whitson's for a short call, and then to our kind friends Mark P. and Phebe Cooper's to tea, after which we took the train for Overbrook, near Philadelphia, this closing our mission at Sadsbury and Bart. The

work was a very pleasant and satisfactory one, and expressions of gratification were given at our coming among them on our mission of meeting the families in a social way. At Overbrook we were met by Rowland and Helen Comly and taken to their hospitable home for the night.

21st. We remained with Rowland and Helen Comly for the day, he taking us in the afternoon to call upon Sarah Webster and her niece, and then upon Caroline Roberts and her sister Sarah Schlater, and in the evening several Friends called to see us. It was a quiet, restful day, and our visit very pleasant.

22d. Mary Chambers, wife of Cyrus Chambers Jr. came for us this morning and took us to the Colored Children's Home to call on the caretakers there, who are Friends, Maurice and Laura Lundy. We enjoyed this call, and were much pleased with the neatness of the place and the evident effort to make their waifs of some use to themselves and to society. Mary then took us home with her, where, with Cyrus and their daughter Alice, we remained until evening, when Rowland Comly, in company with Thomas Wynne came for us and took us to call on Joseph and Elizabeth Cranston and family, and then upon Tillie, sister of Davis Young, returning to Cyrus Chambers' for the night.

23d. Mary Chambers took us for a ride this morning over to Haverford and Bryn Mawr Colleges, which we enjoyed very much. In the afternoon Rowland Comly came for us and took us to call on Newton and Susan Smith, and then upon Lydia Coggin, who is nearly 90 years of age, and walks nearly a mile to meeting, and then upon Leedom and Anna Barnard and her sister Mary Leedom, and then upon John and Mary Owens, and to Thomas Wynne's for the night.

Eighth month 24. Rowland Comly took us this morning to Merion Meeting, which was quite large for that place. Very close attention was given to the message delivered, in which the basal principles of Friends were endeavored to be explained, and their adaptation to human needs shown, eliciting much satisfaction at the close of the meeting, and from a number who had never before

attended a Friends' meeting. A sweet and precious solemnity overspread the meeting, which appeared to be keenly appreciated. We went home with Rowland to dine, and after dinner he and his wife Helen went with us to Haverford, where a meeting had been appointed for the afternoon. This meeting, too, was largely attended for the place, and as the lesson drawn from the answer of Jesus to the young man who inquired what he should do to inherit eternal life was given, it seemed to reach and find acceptance in many hearts. After meeting we found Isaac Sharpless, president of Haverford College, and his wife, were among those who were present. We went home with Samuel Hibberd, who, with his daughter Mary, and her husband, George Dickinson, gave us a cordial welcome.

25th. Samuel Hibberd took us this morning to call on William and Ellen Elizabeth Kirk and their daughter, and on Elizabeth and Debby Kirk, sisters of William. After dinner we went to call on Powell Dickinson and his daughter Blanche, and then on William Carter and his wife. We found Hannah Lewellyn there to meet us. We then went to Augustus and Hannah Leedom's, and then home to Samuel Hibberd's to tea. In the evening we went to Sarah Kirk's, who with her sons, William, Garrett, and John, gave us a cordial welcome.

26th. Samuel Hibberd took us this morning to call on Mary, wife of Frederick Grant, and then to Samuel and Elizabeth Hart's, a ride of about five miles, where we stayed to dinner. In the afternoon we went to Samuel and Mary Morris' to tea, and had an enjoyable visit with them. In the evening Samuel Hibberd and his daughter took us to Joseph and Emily Leedom's, where their children and George and Emma Williamson met us. We had a parlor meeting, in which I was led to offer some words of encouragement, drawn from the lesson given in the experience of the blessed Jesus in the garden of Gethsemane. After a little interesting social conversation we returned with Samuel Hibberd for the night.

27th. This afternoon, after waiting the passing of a thunder shower, Samuel and his daughter Mary went with us to Elizabeth Levis', where we were cordially welcomed by her and her daughters, Sarah Pancoast, Caroline, Margaret, and Helena Levis. After tea, at the request of the young women, we held a parlor meeting with them and John and Sarah Hibberd, the former the son of Samuel. As I was led to open some of the teachings of Jesus so they could be applied to our every-day life, a sweet solemnity overspread us, and we closed and parted under the feeling that our visit had been blessed both socially and spiritually.

28th. We attended the week-day meeting at Haverford this morning, and although it was small we felt that the Master was in our midst, baptizing us into a tender feeling and deepening our love for him. In the afternoon Samuel Hibberd and Mary Dickinson went with us to Wayne, where a meeting had been appointed for the evening, taking us to the home of Rebecca Worrall and her children. The meeting in the evening was attended by between forty and fifty persons, and was thought to be a favored season.

29th. William West came for us this morning and took us to his home, where his wife Rebecca and their daughter Sarah, wife of Charles Evans, gave us a kind welcome. In the afternoon William and Rebecca went with us to call on Sarah Walker and her daughter Ellen Ramsey, upon their daughter Anna Wilson, in Bridgeport, and upon Sarah Tyson and her son Edwin, taking us to their home for the night.

30th. Joseph W. and Mary P Thomas took us this morning to call on Dr. Charles and Anna Frederick, on Susanna Roberts and her daughter Mary Emily Walker, and their friend Pauline Levis, upon Anna Mary Davis, daughter-in-law of the late Joseph Davis, and her daughter Ellen, and then to their home for dinner and rest. In the afternoon we called on Anna Walker and Hannah Hughes, returning to Joseph W. Thomas' for the night. At each of the places named we were cordially welcomed, and endeavored to leave a word of cheer.

31st. This morning opened bright and balmy, and as the meeting hour approached, in company with Joseph W. and Mary P. Thomas, we wended our way to the Valley meeting-house, enjoying the beautiful scenery that greeted the outward eye, and in a quiet trust upon the Heavenly Guide. A large meeting for the place assembled. The message given was to portray the evidences of God's love, as evinced in the teaching of Jesus. At its conclusion a deep solemnity overspread us, under which the meeting closed. In the afternoon Joseph and Mary went with us to Radnor, where another large meeting for the place assembled, which also proved to be a satisfactory season. We returned to Joseph Thomas's for the night, after spending a little time pleasantly in the home of their son Charles and his wife Amy. The day had been full, but the heart rejoiced in the peaceful feeling which settled in it.

Ninth month 1. Joseph and Mary Thomas took us this morning, *en route* for Phoenixville, by way of the historic Valley Forge, stopping with us a few moments at Washington's headquarters. We then called on Bebecca Beam, on Sarah Supplee, her sister Mary Stephens, and her daughter Katie; upon Anna Dunlap and her daughter Anna, and from there to the home of Sarah, Caroline, and Margaret Pennypacker, to dine; at each of these places we had a pleasant visit. After dinner Sarah Pennypacker took us to call on Sarah, wife of Everett Anderson, and their daughter Mary Brower, upon Caleb and Hetty Hallowell, and their daughter Anna, and from there to Daniel and Emily Moore's, in Phoenixville. After taking tea with them we wended our way to the Women's Christian Temperance Union hall where a meeting had been appointed for the evening. About forty were present and very close attention was given to the message delivered. After the meeting we went home with Lavinia Shafer for the night.

2d. Daniel Moore escorted us this morning to call first upon Dr. Joseph P. Eldridge and wife, and then upon Mary E. Forsythe, at both of which places we received a cordial welcome, although the latter is connected with the other branch of the So-

ciety. We went from there to call on Beulah, wife of Samuel Ingram, and their daughters Sarah and Lucy, and then to the home of Nellie Gilkyson, with whom, and her children, and our friend, Sarah Pennypacker, we had a most agreeable and and I believe profitable visit. In the afternoon Rebecca Gumbes came for us and took us to her home three miles east of Phoenixville, where we remained for the night, and in company with her husband Francis, and her mother Emma Mercer, we passed a very enjoyable, and, I think, instructive visit.

3d. We left the hospitable home of Francis and Rebecca Gumbes this morning for Philadelphia, and the home of our dear friends John L. and Emily T. Longstreth, and after dinner, after attending to some little necessary business matters, returned to remain the night with them.

4th. We left Philadelphia this morning to go to Stroudsburg, to rest, while our friends whom we purpose to visit were absent attending the conference at Asbury Park, to which we had not felt any special drawing, and we found in the home of C. Howard and Anna Palmer, a warm welcome and genial companionship.

7th. Attended the meeting at Stroudsburg this morning; some forty were present, and here I was again led to explain our basal principle of the inner light and its practical workings. I learned after meeting that several were present who had expressed their desire for such an explanation. In the evening, at the request of some of the guests at the Inn, we held another meeting in the capacious parlors, in which some of the practical lessons found in the teachings of Jesus were presented, and met from the mixed company gathered a warm and generous response.

8th to 12th, inclusive. Nothing to note except the enjoyment of the quiet rest at Highland Inn until the afternoon of the 12th when Anna W. Palmer took us for a most enjoyable ride, on our way to the station stopping for a little visit at the home of A. Mitchell and Roberta D. Palmer. We went then from Stroudsburg to Phillipsburg and were met at the station by Samuel Thomas and escorted to his home, where we found a cordial

welcome from him and his wife Fannie, and his sisters, Hannah Leedom and Elizabeth Knight, who were there on a visit.

13th. We left Phillipsburg this morning in the company of Lizzie Trimmer, and went to Pittstown, where we were met by Howard E. Vail, son of the late Abram Vail, and taken to his home in Quakertown, N. J., where we were kindly received by him and his wife, Jennie. On our way here we made a call on Morris Hampton, an aged Friend, in his 80th year, and not able to get out much. His grandson, Dr. Leaver, and his wife, accorded us a pleasant welcome.

24th. Attended the meeting at Quakertown this morning. There are but few members here now, but between fifty and sixty gathered and gave very close attention to the message given, which pertained to the needs of a true and right life rather than to much profession, and to the continuous care and watchfulness of the Heavenly Father over us to assist in living such a life. After meeting we went home with John and Laura Trout, she a daughter of the late Abram Vail, and a much interested member. After resting and visiting in this family during the afternoon, we went to Pittstown, N. J., to attend a meeting which had been appointed for the evening. A still larger meeting than that of the morning assembled, many of them young people. I was led to portray the need of carefully studying our capabilities, and after learning what was right and when to avoid the evil, to seek Divine aid to enable them to do right. A sweet solemnity overspread the assembly under which we closed, and returned to John Trout's for the night with a peaceful and well satisfied mind in the fulfillment of the apprehended service.

Ninth month 15. John Trout brought us to Frenchtown this morning *en route* for the vicinity of Middletown Monthly Meeting. We were met at Wilburtha by Mark P. Rich and his sister Susanna, and taken to their hospitable home in which we were welcomed by his wife Harriet, and her sister, Elizabeth. In the evening, nearly fifty of their neighbors gathered at their invitation, and we held a very satisfactory meeting with them.

16th. Mark P. and Harriet Rich went with us this morning to call first on Albert and Ida Rowe, on William and Lillian Knight and family, upon Edward and Rebecca Pickering and their daughters, Emily and Anna, William and Mary Newbold, and then on Abigail Marshall, returning to Mark's for dinner and rest. In the afternoon we called on Mary, wife of Edward Briggs, and their daughter Carrie, and then at the door, at John Rich's, his son Joseph and wife Mary, and daughter Edith, coming to the carriage for a moment's talk; then we called on Caroline Walton and went to Amos and Elizabeth S. Satterthwaite's for the night. In the evening between fifteen and twenty of the neighbors gathered, and we had another interesting and satisfactory parlor meeting. In each of the places visited we received a very cordial welcome, and retired for our rest with peaceful feelings and a consciousness that the day had been well spent.

17th. Amos and Elizabeth Satterthwaite went with us to-day, and we called first on their daughter-in-law Mary, and then at the door of their daughter Mary Taylor; we next called on Tacy, wife of Nathan White, upon Catharine Paxson and her daughter Anna, and upon our near and dear friend, Margaretta Walton, at the George School, returning with Amos and Elizabeth to their home for dinner and our mid-day rest. In the afternoon they took us to call on Franklin and Louisa Osmond and their daughter Marian, and then upon David and Tacy Simpson and their daughter Anna, where we stayed to tea and spent part of the evening, and then went to Joseph J. and Anna M. Watson's for the night.

18th. We attended the regular week-day meeting at Langhorne this morning; about fifty were in attendance. It proved to be a tendering and baptizing season, as the message given tended to reach the individual daily life in aiding each other in bearing life's burden in the home, in the social mingling, and in the work of the Society, closing under a solemn supplication. We returned to Joseph J. Watson's for dinner. In the afternoon we called first upon Sally Allen, one of those unable to get out to meeting; we next called on Mitchell Watson, another of the "shut-ins," who

with his wife Ella gave us a cordial reception, then on Sarah K. Paxson, who is now near 90 years of age, and her granddaughter, Sarah Allen; we also found Anna Knight there, and had a very pleasant visit. We then went to see Elizabeth and Sara Burgess, and Elizabeth's care-taker, Rachel Cooper. We then called on our old-time friend, Sarah Ann Wildman, whom we found very cheery. She had been out at meeting in the morning in her wheel chair. We next called on Edward Richardson and his sister Mary and remained to tea, and then went to Allen and Ada Mitchell's, where a good-sized parlor meeting was held, which seemed to be much appreciated by those present.

19th. Joseph and Anna Watson went with us this morning to call on J. Randall and Mary Hibbs and their daughter Emma, on Joseph Richardson and his daughter Mary and Margaret Rowland; on Elizabeth N. Taylor, mother of our dear friend, Thomas N. Taylor, of Baltimore, and then to Robert and Mary Ivins' to dine with them and their daughter, Margaret Gatchell. After dinner Joseph and Anna Watson took us to call on William and Elizabeth Thompson and their daughter, May Anna, and son, Frederick; on William and Florence Mitchell and their daughters, Hannah and Clara, and from there to George Rowe's, son of Washington Rowe, and their families, including Elizabeth Wildman, an aged friend, and from there to the home of Elizabeth D. Taylor, her daughter May Buyes and her husband, Andrew, and their family, where we had a satisfactory parlor meeting and remained for the night.

20th. We remained at Elizabeth D. Taylor's during the forenoon, and in the afternoon she went with us to call on Margery Canby and her son Joseph and family, and we found Sarah R. Paxson there. After a pleasant visit with them she took us to Edwin Palmer's to tea, and then called on Gove and Anna Mitchell, and then on Elizabeth Taylor, where we met our friend Thomas N. Taylor and his wife Florence, from Baltimore, also his brother William and wife, and had a very enjoyable visit.

21st. This morning we went to the meeting at Langhorne, which was largely attended; the message given was an exposition of Friends' view of the inner light, and the results of obedience to it. A precious solemnity overspread the meeting, during which our dear friend Lydia H. Price, who was present, gave expression to her thankfulness for the opportunity, and we closed the meeting with the feeling that we had been blessed together. After meeting we went home with Allen and Ada Mitchell, and with them to Mary Bunting's to dine, and then Joseph J. and Anna Watson took us to Bristol, where a meeting had been appointed for the afternoon. This was largely attended for this place, and was felt to be a tendering season. After meeting we went home with Louisa, Susan, and Abby Iredell, and passed a very pleasant evening in company with them and several others who came in.

22d. We called this morning on Joseph Pierce and his daughter Mary Bardsley, Walter and Charlotte Leedom, Anna Stradling and her daughter-in-law Ida, Esther Minster, Rebecca Warner, Ellen Warner, and Anna and Mary Cabeen. After dinner Lydia Tyson came for us and took us to her home, with Isaac and Mary Ann Tyson, her father and mother, to tea, after which Isaac Tyson took us to call on Joseph Van Zant and wife, and then to Iredell's for the night.

23d. Went to see Edwin Burton and wife Margaret this morning. She had been an invalid for years. Then on Elizabeth and Catharine Laing. After dinner called on Benjamin and Abby Lovett, William and Bessie Laing, Paxson Stradling and wife, Anna B. Renyon and daughter Anna, where we remained to tea, and back to Iredell's for the night.

24th. Called on Elma Wildman this morning and in the afternoon came to Torresdale, where John Wood met us and took us to his home, where we were kindly welcomed by his son Franklin P., and his wife, Mary. In evening called on Charles and Elizabeth Parry, Martha Lynfesty and daughter, Anna N. Richardson, and Mary came for us and took us to their home for the night.

25th. At Byberry Preparative Meeting this morning and dined at Nathaniel Richardson's. In the afternoon called on Eldridge and Mary Tomlinson, Edward and Samuel Comly and Sarah Haviland, Joseph Knight and daughters Sarah and Rachel, where we had a parlor meeting in the evening, and went home with Francis and Ellen Tomlinson for the night.

26th. A very rainy day. Stayed most of the forenoon at Francis Tomlinson's, saw Watson Tomlinson a little while, called on Thomas and Phebe Simms before dinner. In afternoon went to Isaac and Hannah Tomlinson's at Bustleton and had a small parlor meeting in the evening.

27th. Called this morning on Elizabeth and Esther Comly, and in the afternoon on Henry Busby and daughters, Mary W. and Virginia, Mary, an invalid; Martha Warding and Anna E. Headley, John B. and Jane Kirkbride, Mary Roberts and Mary W. Jenkins, and stayed the night at Isaac Tomlinson's.

28th. A large meeting gathered at Byberry this morning, which was an impressive and satisfactory season. After meeting called on Charles and Ida Edgerton and then home with James and Rebecca Bonner. After tea we called on Watson and Susan Martindale and then went to Jesse and Sarah James' for the night and held a good-sized and deeply impressive parlor meeting in the evening.

29th. Went to Elmer and Rebecca Carter's and their daughter Arabella for the day, and returned to Jesse James' for the night.

30th. At Byberry Monthly Meeting to-day and went home with Jesse James after meeting. In the afternoon went to Joseph Knight's at Somerton and had a largely attended and satisfactory meeting in the Methodist church at that place.

Tenth month 1. As we had now closed our visiting for the year we returned to Baltimore to-day, bringing with us our sheaves of peace for duty performed. In the course of our service this year we have attended 87 meetings, visited 741 families and traveled 1,298 miles in carriages and 4,146 miles by railroad. We are deeply thankful to our Heavenly Father that we have been

preserved in health and kept free from accident in so long a journey, and to the many friends we visited for their uniformly kindly welcome.

At the time of Baltimore Monthly Meeting, held in Tenth month, 1902, we returned the minute granted us eleven months previously and informed our friends that the work was not yet completed and asked that the minute be renewed and extended until the service was completed. This was cordially done after much expression of sympathy and satisfaction with the work accomplished, and in the Eleventh month the minute was endorsed by the Quarterly Meeting.

CHAPTER XIV.

TRAVELS IN THE MINISTRY.—*Continued.*

THE WORK OF 1903.

After being about home during the winter and getting settled in our new quarters in the apartment house on the 8th of Fourth month, we left Baltimore for Swarthmore to take up again our unfinished work within the limits of Philadelphia Yearly Meeting. It rained heavily all day. We were met at the railroad station by Edward Darnell and taken to the hospitable home of Lydia H. Hall. In the evening Charles Paxson, who with his wife Alice, a daughter of Lydia, and who live in one part of the same house, escorted us to see Susan Cunningham, and then to call on Professor Arthur Beardsley, who is nearly blind. Our visits to these friends were very pleasant and seemed to be appreciated.

Fourth month 9. About 12 o'clock Anna Speakman came for us and escorted us to the home of Jesse and Reba Holmes to dinner. In the afternoon Ferris Price came and took us to his home, where we were kindly greeted by his wife Rebecca and their children. After tea we called first on Professor Hoadley and wife Mary, and then went to Dr. David and Mary Mitchell Green's, and returned to Lydia Hall's with the feeling that the day had been well spent.

10th. E. Darnell came for us this morning and took us first to Mary Wood's, and then for a ride to see the old Springfield meeting-house, in which occurred the discussion whether Benjamin West should be allowed to paint pictures, then to Dr. William and Anna Speakman's for dinner. In the afternoon he came for us and took us to call on Anna Daniel, then on Mary

Craig, and to Henry and Patience Kent's for tea. After tea we went to Mary Kent's, where we held a parlor meeting to much comfort and satisfaction, then returned to Lydia H. Hall's for the night.

11th. E. Darnell again came for us and took us to call on Eugene Pratt and wife; then to William W. Kent's, where we met Clayton Walton and wife; then to W. G. and Mary Taylor's to dine. After dinner called on Sarah Farley; and went to Edward and Sidney Darnell's to tea, with them and their five children, returning to Lydia Hall's for the night.

12th. First day morning attended the meeting at Swarthmore and went home with David and Phebe Jenkins to dine. In the afternoon Sylvester Garrett sent his carriage and took us to call on Carrie Hall, widow of William, and then on Dr. Frank and Anna Bassett and their aunt, E. Haines, and to S. Garrett's to tea. Had a parlor meeting there in the evening, about thirty present, and a very satisfactory time.

13th. Went to the college this morning and had an interesting visit with E. Powell Bond until lunch time and then a number of the students and employees met us in E. Bond's room. Then went to Richard and Elizabeth Ogden's, to William I. and Hannah C. Hull's to tea and to S. Garrett's to a woman's suffrage meeting. The day has been full of enjoyment and satisfaction to us.

14th. A heavy rain has been falling all day. Ferris Price came and escorted us to Professor and Hettie Appleton's, and then to Rachel and Anna Hillborn's, meeting Henry Gawthrop and wife there. In the afternoon E. Darnell came and took us to Arthur Tomlinson's preparatory school, where we had a parlor meeting, which appeared to be much enjoyed by the students who were present, after which we called on Anna Atkinson Sellers and Bertha, returning in a heavy rain to Lydia H. Hall's for the night.

15th. E. Darnell came for us and took us to call on Samuel Ash and family, and then on Ella Garwood and from there to

Alice Hadley's to dine. After dinner we went to the station and called on Ellis Yarnall and wife, and then took the train for Philadelphia, and were soon in the home of our kind friends, John L. and Emily T. Longstreth. In the evening attended the monthly meeting at Fifteenth and Race streets, in which meeting a committee was appointed to act in conjunction with a like committee from Green Street Monthly Meeting in arranging for our visits among the Friends of those monthly meetings in the city. We saw the first apple blossoms of the season to-day.

16th. We came back to Baltimore to-day to attend the marriage of Howard Cooper Johnson and Edith, daughter of George M. and Anna R. Lamb, a very nice wedding, which we much enjoyed.

17th. We returned to Philadelphia this afternoon to resume our work there in the morning.

18th. We went to the Mint this morning and enjoyed the sights to be witnessed there. In the afternoon attended a meeting of the committees of Race and Green Street Meetings to arrange for our work in Philadelphia, after which Rowland Comly came and took us to his home, after giving us a nice ride through the park on our way thither. Cyrus Chambers and family came in the evening and we enjoyed our meeting again with these dear friends.

19th. Rowland Comly took us to the meeting at West Philadelphia this morning. House nearly full and it was felt to be a very satisfactory meeting. Went home with Hugh and Mary McIlvain, where a number of Friends came in the afternoon to greet us, and all seemed to enjoy the meeting. In the evening we attended the meeting at Fifteenth and Race streets. This was also a large meeting, and as in the morning I was largely led in testimony and much satisfaction was expressed in both meetings. One woman, after the morning meeting, came and said, "I want to thank thee for making things so plain that my little boy could understand thee."

20th. Anna Hillborn came for us this morning and escorted us to see Abi and Martha James, Rachel Willets and sister, and in the afternoon Hannah Pettit went with us to see Blanche and

Mary Early, and in the evening John L. Longstreth went with us to call on Charles M. Betts and family and Thomas Griest and family. We were cordially welcomed at each place and the visit to Charles M. Betts was peculiarly satisfactory.

21st. Anna Hillborn again came for us and took us to see Anna Paxson, Anna Parker and Elizabeth Clendenin, Elizabeth Satterthwaite, Mary Stratton, John and Rebecca Otto. In the afternoon we went to Francis and Margaret Pennock's, where we held a meeting and then to see Ann Tyler and niece. In the evening I delivered an address at Fifteenth and Race streets on the "Advantages of Becoming and Being a Friend," prepared at the request of a Committee on Membership of Philadelphia Monthly Meeting, then to Longstreth's for the night.

22d. Attended the week-day meeting at Race Street with the school this morning and then went with Naomi Walters to call on Mary Keeny, Susan W. Jones, William and Mary J. Keeny, Elizabeth and Hannah Bunting and Anna Clothier and to her home with Emma Walters to dine. After dinner we called on Emma R. Janney and daughter Mary Anna, then on Catharine Jacobs, a paralytic, then on Hannah Leedom and Clara L. Beers, and then to Alban and Sarah A. W. Eavenson's to tea, where we also had a parlor meeting in the evening. The meeting was well attended and proved a baptizing and satisfactory season. The visits during the day were interesting and we felt some good had been done.

23d. Went this morning to see Martha, Phebe, Mary and Rebecca Hough. After dinner J. L. Longstreth went with us to Nathaniel Janney's in West Philadelphia, and Anna Janney then went with us to see Drusilla Thomas, where Phebe Coleman and Hannah Comly met us, and then to Mary Francis Paschall's, where we met Elizabeth Henderson and called on Elizabeth Wells and Abigail White. Took tea at N. Janney's, then called on Emma Armitage, where we met William and Mary Borton.

24th. Anna Hillborn came for us this morning and went with us to Sarah Walker's and her daughter Deborah Marshall's, Sidney Walton and his sister, Rebecca Stradling, and then called on

Edith Lukens, now in her 94th year and doing the housework for herself and son in a two-story house without other help. In the afternoon J. L. Longstreth went with us to call on Rebecca T. Elliott and her daughter Mary J., and in the evening on Thomas Supplee and his daughter Lydia. All of these visits were interesting and satisfactory.

25th. Rested this morning and went to do a little necessary shopping. In the afternoon Isaac H and Anna Hillborn came for us and took us for a ride through the park. In the evening we called on cousin A. Jennie Cornell and Sarah Pennypacker at their home.

26th. Attended the meeting at Germantown this morning, large and satisfactory. Dined with Charles F. Jenkins. Came to Fair Hill in the afternoon. House nearly full and was another very pleasant and satisfactory season. Went home with Milton and Caroline Jackson, and son, Arthur C.

27th. Called this morning on Henry Jones and Rachel Cleaver, Lukens and Elizabeth Webster, Philena Salter and daughter Constantia and Caroline Roberts. In the afternoon took a beautiful ride and called on Amelia Amly and Sarah Vandegrift, and had a parlor meeting at Milton Jackson's in the evening.

28th. Attended the week-day meeting at Girard Avenue this morning and spoke to the children. After calling on Anna Levick a little while, spent the afternoon at Milton Jackson's, quietly resting.

29th. Came to Germantown this morning and attended the meeting at which the children from the school were present. After meeting went to the Friends' Home with Margaret Howard. Dined and spent the afternoon there and had an interesting parlor meeting in the evening, then went home with Charles F. Jenkins for the night, meeting there with John Wilhelm Rountree and Malcolm Nash from England.

30th. Mary Temple came for us and took us to call on James and Victoria Chandler, Frank and Ellen Chambers, then on a daughter-in-law of John Hunt the minister, and on Florence Pax-

son and her mother, returning to C. F. Jenkins' to dine. In the afternoon we called on Ellen Bentley and her son George. David and Sarah Pancoast and family, Mary Biddle, Elizabeth Conrow, Anna Rouillot, Wilmer and Elma Middleton, Lucy Croasdale and sisters were there. Returned to C. F. Jenkins' for the night.

Fifth month 1. Margaret Howard went with us this morning to call on Amelia Buckman and husband, Joseph Livezey and family, John Livezey and Sallie Firth and Emma Marsden. In the afternoon Jane Graham went with us to call on Samuel and Rachel Ifill, Eliza Taylor, Mary C. Evans and Walter Holloway, Eleanor Janney, Eliza Needles and then to Samuel and Mary Longstreth's for the night.

2d. Mary Biddle came with James Ifill and took us to call on E. Job Cocks, Hannah Ann Linn and daughters, Hannah T. Lewis, Hannah and Catharine Clayton, and then to Longstreth's to dine. In the afternoon George D. Cock came with James Ifill and took us to Humphreys Garrigues, Elizabeth Scattergood's and Mary Shoemaker's and called at the door to see Samuel and Rachel Ifill and then to Luke and Jesse Newport Finkles' for the night. In the evening S. and R. Ifill and Elizabeth and Martha Newport came in and we had an interesting visit with them.

3d. First day morning. Samuel and Rachel Ifill came for us and took us to Girard Avenue to attend the meeting there, which was largely attended. Isaac Hillborn was present and opened the vocal service by alluding to the fact that it was the twenty-fifth anniversary of the opening of that meeting. I followed with an extended communication, which was well received and I believe the general feeling was that we had had a good meeting. Went home with J. Leedom and Sally Worrall and their daughter Eliza. In the afternoon we had an appointed meeting at Frankford, which also was well attended, many of the other branch of Friends being present. The meeting closed under a deep solemnity. After meeting went home with Frank and Hannah Pettit, and in the evening attended the meeting at Green Street, which also proved

a baptizing and satisfactory season. Went home with Sarah and Anna Griscom for the night.

4th. Harrison Streeter came for us this morning and took us to see Martha Pugh, Ella Jones and Mary Saunders, and then to his home to dine. In the afternoon attended the Quarterly Meeting of Ministers and Elders, in which I had some close service. After meeting we went home with Sarah and Anna Griscom. In the evening Howard and Linda Wilson and their mother called and we spent a pleasant evening together.

5th. Attended Philadelphia Quarterly Meeting to-day After meeting went home with Harrison Streeter for the night. In the evening Sarah Griscom came and went with us to see Jennie Lovett and her two sons and daughter and nephew, William Gaskell.

6th. Hannah Pettit came for us and took us to call on Rachel Jones, Anna Reese and Deborah Wood, Susanna Chambers, Matilda Lobbs, Mary Smith and Anna Cerna, where we dined. In the afternoon Sarah Worrall went with us to call on Henrietta Hall and her daughter Anna, then on Hannah Gillingham, Barton and May Roberts and then to J. Leedom Worrall's for the night. A number of Friends came in for the evening to meet with us and we had a very enjoyable social time.

7th. Sarah Worrall went with us to call on Sarah Jane Rush in the morning, and in the afternoon on Sarah Ann Roberts, who had recently lost her only son, where we left some words of cheer and comfort, and then went to Aquilla and Sarah T. Linvill's for the night.

8th. Anna Emlee went with us this morning to call on Mary Walters and then to Lydia Cleaver's and Martha Davis' to dine. After dinner we called on Sarah Brown and her sister Anna Hance Ivins, Dr. Betts and family, Lida Makinson and then to William Emlen's to tea, where we met his son Joseph, wife and son Frank.

9th. Attended the Yearly Meeting of Ministers and Elders to-day. In the evening went with John L. and Emily T. Longstreth

to Mary Parry's to tea where we met Sarah Knight and Elizabeth Bonner from Byberry.

10th. First day. Attended the meeting at Race Street this morning, where I was largely led upon the subject "What Do Friends Believe?" The meeting was very large and with some little exception satisfactory. Some things were said by others beside myself which called out an unpleasant response, but as I was led to close the service in supplication the meeting ended under a sweet solemnity. We dined to-day at J. Longstreth's and went to Anna Levick's to tea, and in the evening attended the meeting at Girard Avenue, which was felt to be a favored occasion.

11th. Attended the devotional meeting this morning prior to the opening of the Yearly Meeting—a satisfactory season. At the Yearly Meeting during the day. In the evening went to the meeting-house to hear Henry W. Wilbur's address on the revival of Quakerism. I was not much edified with the address. It seemed to me to contain too much fault-finding and not enough reference to the consecrated spirituality, which only can revive and build up a true Quakerism.

12th. At the Yearly Meeting all the day. Went home with Edmund and Emma L. Webster to tea and had a pleasant evening's visit.

13th. Attended the devotional meeting this morning, then took the train for Kennett Square to attend the funeral of William Martin, which was an impressive season. Returned to Philadelphia after the funeral.

14th. At meeting at Race Street this morning, at which there were several testimonies harmonizing pretty well as a whole. Went home with Hannah Woodnutt to dine. In the afternoon went into the women's meeting with a message, in which a number of states were spoken to and which brought a deep and sweet solemnity over the meeting. After meeting went home with Henrietta Walters to tea and then to our lodgings at J. Longstreth's for the night.

15th. Attended the devotional meeting this morning and the two sessions of the Yearly Meeting during the day. After the afternoon meeting we went home with Elizabeth Webb and Cassie Carr and their sister Emma Price. We enjoyed this visit very much. This closed the work of the Yearly Meeting.

16th. Rested at J. L. Longstreth's this morning. In the afternoon went to Norristown. George Wood met us and took us to his home to see his wife, who had been very ill all through the Yearly Meeting but was better. After leaving a word of encouragement we went to Susan Y. Foulke's. In the evening we went to the Friends' Home, where a large parlor meeting was held, which elicited many expressions of satisfaction from those present.

17th. First day morning. At meeting at Norristown, which was largely attended, and was felt to be a very satisfactory season. After meeting we went home with Charles and Estelle Major and son Percy. About 4 p. m. we went to William and Mary Marillat's and Jane Forman's to tea, had a nice visit and returned to Susan Foulke's for the night.

18th. Came to Philadelphia this morning, dined at J. L. Longstreth's. At 3.30 p. m. Hugh McIlvain came for us and took us to see Clara Fairlamb and Adeline Fairlamb, then to John Sellers, Jr., and family, and to his home for the night.

19th. We called for Matilda Janney this morning, at her daughter's, Mary Janney Paxson, to go with us for the day. Then went to see George L. Lange and family, then went to the home of Elizabeth Levis, saw Samuel Ogden, Hannah Bunting and Deborah Bartram, called on Martha McIlvaine Eastwick and then to Hugh McIlvain's to dinner. In the afternoon Hugh took us to Lansdowne, called on Anna Shoemaker and her daughter-in-law Lucretia, a sister of Hugh, and then went to Anna Bunting's. In the evening a number of friends came to Hugh's to meet us and we had a very pleasant and satisfactory visit.

20th. Went this morning to call on Edward Cooper and wife and George L. Mitchell, when Anna Jenkins Hallowell came in to meet us, and then on Edwin Scarlet, who we found was quite an

invalid. In the afternoon called on Samuel and Ann Jones and after tea went to the monthly meeting at Race Street, and after meeting went home with Nathaniel and Anna Janney for the night.

21st. Anna Janney went with us this morning to call on Rebecca Young, Anna Gaunt and daughter Elizabeth and Mary Paxson and daughter-in-law. In the afternoon called on Hannah J. Jenkins, where we met Margaret Pyle, then on Dr. Samuel and Theodosia Hennessey, and in the evening on Sarah Wickersham and her daughter Mary.

22d. We went this morning and called on Rebecca Harrop and Sarah De Cou and then remained at Nathaniel Janney's until evening when we went to our friend, J. L. Longstretch's for the night.

23d. Rested at Longstreth's until afternoon, then went to Trenton, where Dr. Laura Satterthwaite met us and took us to her home with her father Benjamin in the country. Her brothers, John and Linton, Henry and Rachel File and May Boone also came to tea and all gave us a cordial welcome, which we keenly appreciated.

24th. First day. Attended the meeting at Trenton this morning. A large and satisfactory meeting. Went home with Edmund and Letitia Willetts. In the afternoon we called on Albert Mahan and wife, she quite ill and much prostrated by the death of her son, killed in the railroad accident at Plainfield a short time since. Left a word of comfort and encouragement, then called on Seth Ely and family. Had an appointed meeting in the evening, which was well attended for a lowery day, and judging from many expressions was a satisfactory season. Stayed the night at E. Willetts'.

25th. Henry and Rachel Fell took us with them to Crosswicks this morning to attend Burlington Quarterly Meeting of Ministers and Elders. Dined at Friend Bricks', returned to Trenton in the afternoon and attended the meeting of the Young Friends' Association in the evening. Stayed at night at H. R. Fell's.

26th. Left Trenton this morning for Philadelphia and then took train for Easton, Maryland, where Robert B. Dixon's team met us and were soon in his hospitable home receiving warm greetings from him and his wife Amanda, their son James and daughter Florence.

27th. Attended the Southern Quarterly Meeting to-day. The Meeting of Ministers and Elders preceding the regular Quarterly Meeting. Went home with R. B. Dixon. Several friends came to dine. In the evening we went to William and Sally Kemp's to tea and then attended the meeting of the Young Friends' Association.

28th. Attended the closing meeting of the Quarterly Meeting to-day. After meeting went to Wilson and Elizabeth Tyler's and then called on Joseph Muller and Friend Speakman and back to Dixon's for the night.

29th. Robert and Amanda Dixon went with us to call on Joseph White and his daughters, Lottie and Anna; John and Anna Barber and their granddaughter, Laura Shinn; then to Dr. Isaac A. Barber's to dine. In the afternoon visited Robert and Anna Kemp, and in the evening had a meeting in the town hall at Easton.

30th. Robert and Amanda Dixon took us this morning to call on Lydia Warner, matron of the Old Woman's Home, then Robert went with us to visit John and Elma Wilson, Henry and Helen Shreve, then to his home for dinner. After resting in the afternoon we took the train for Preston, where the Northwest Fork Meeting is held, and where we were cordially welcomed in the old home of William Kelly by Julia S., his widow, and sons William, Lincoln and Jonah and daughters Dollie and Juliema M.

31st. First day morning. Held a meeting this morning in Academy Hall and another in the evening, the Methodists, who were occupying the hall while repairing their meeting-house, giving way. Both meetings were large and appeared to be very satisfactory. The minister and his members were present and expressed their satisfaction in a warm and kind manner.

Sixth month 1. Lincoln and Juliema Kelly went with us first to Isaac Poole's and then to Martha Willis' and her children, and then back to Kelly's to await the train time to return to Easton.

2d. Returned to Baltimore to-day to attend our own Quarterly Meeting at Sandy Spring and for a little rest prior to resuming our work within Philadelphia Yearly Meeting.

20th. We left Baltimore to-day for Woodstown to resume our labors. We found our friend, Joel Borton on the train from Philadelphia, and his wife Mary, met us at the station, and took us to Charles and Anna Pancoast's for the night. In the evening a number of friends came in to welcome us and we enjoyed the evening very much.

21st. First day. We attended the meeting at Woodstown this morning, which was a large and very attentive and satisfactory one. Went to Edwin and Emily Borton's to dine. After resting Joel Borton took us over to Mullica Hill to Henry and Rachel Lippincott's, and we held another large meeting there in the evening. All night at H. Lippincott's.

22d. George and Mary Tonkin went with us this morning to call on Joseph and Anna Gardner, Alfred and Anna French, Jacob and Anna Ridgway, Charles and Elizabeth Kirby and then to Hope L. Moore's to dinner, her son and wife coming in to dine with us. After dinner called on Asa Lippincott and family, Edwin and Anna Kirby, Aaron and Susan Borton, and then to Thomas Borton's, where we held a parlor meeting and remained over night.

23d. Thomas Borton went with us this morning to visit Emma Groff, Mercy Reeves (aged 86), Emily Groff, Mary and Martha Lippincott, Joseph and Hannah Chapman, John and Anna Iredell, Rebecca Moore, Rachel Horner, Beulah and Hannah Pancoast, and in the afternoon Benjamin and Elizabeth Pancoast, Warren Atkinson and family (his wife a Catholic), a very nicely behaved family of children, John and Anna Gaunt, Ira and Susan Coles, Charles and Deborah Coles, William and Mary Iredell,

Millard and Amanda Parker, Priscilla Hazelton and Lydia Dent, and to Joel Borton's for the night.

24th. John and Alice Borton took us this morning to visit Frank and Sally Edwards, Frank and Belle Kirby, Maxwell Busby and wife, his father, Frank, and sister, wife of George Hemer, Samuel Ridgway and family were here. In the afternoon we visited Christie Edwards, Frank and Lillie White, Linwood and Florence Borton, Alfred Borton, Frank Horner, Amos Peterson, George Kirby, Charles Bishop and wife, and had a parlor meeting at Isaac Ballinger's in the evening and went home with Lydia Davis and family for the night.

25th. This morning called on Barclay Edwards, Reuben and Abby Woolman, Joshua Moore's wife, on Miss Peterson and Anna Lippincott, Joseph and Lizzie Borton. This afternoon attended the funeral of William Pancoast, then went home with S. Shipley and Elizabeth Flitcraft to tea and for the night. In the evening attended the Young Friends' Association and listened to a beautiful recitation of the "Lost Word," by Helen Borton.

26th. Went to Salem this morning where William T. Hilliard met us and took us to Alloway's Creek to Jeremiah and Louisa Powell's, and Louisa found a way to get us to Mark Dare's, at Greenwich, his wife Mary, and daughter Margaretta Pisch. In the afternoon Mary went with us to call on his sister, Prudence Butler, then on Sarah Young, Rebecca Stewart and Mary Offley, and we had a satisfactory parlor meeting at Mark's in the evening.

27th. Mark R. Dare brought us to Hancock's Bridge this morning and left us at Jeremiah Powell's. In the afternoon Louisa Powell went with us to call on Anna Smith, Thomas Sherrod's family, then to John Ridgway's to tea. After tea called on Sarah Foggs' family, sister of Louisa Powell, then to Powell's for the night.

28th. At meeting at Hancock's Bridge this morning. Went home with Waddington Ridgway after meeting, when Franklin Bradway and his daughter met us. After dinner called on Margaret Ridgway, then to Powell's, where William T. Hilliard came

to take us to Salem. Had a very large and satisfactory meeting in the evening.

29th. Came to Woodstown again this morning and went to Joel Borton's. In the afternoon took tea with Charles and Sally Peterson, then called on Chalkley and Laura Haines and Aaron and Ella Coles, and to Joel's for the night.

30th. Came to Mullica Hill with Joel and Mary to attend Pilesgrove Monthly Meeting this morning. Dined at David and Lydia Borton's, then went to William and Margaret Colson's, Samuel and Lizzie Borton's, Parker and Hattie Steward's, Samuel and Mary Iredell's. Susan Kay came in, then to see Elizabeth Ann Kay and then to Rebecca Gardner's for the night, after having a meeting in the meeting-house in the evening, which appeared to be very satisfactory to those who were present.

Seventh month 1. Called on Howard and Hannah Avis, Josephine Howie and her daughter Emma Ridgway, Thomas and Anna Morris, Emmett and May Jones, Warren and Hannah Davidson, and then to George and Mary Tonkins to dinner, where Clark and Beulah Gardner met us. In the afternoon called on Borton Summers and family, Stacy Hazleton, and Asa and Mirable Coles and Asa Lippincott and family to tea, and then went to Susan Smith's, at Swedesboro, for the night and where we had a large and very satisfactory parlor meeting in which there were many inquiring minds to whom I was led to explain our principles and which elicited much expression of satisfaction at its close.

2d. Called this morning on Nathan Lippincott's family, his mother, Priscilla, an aged friend, and then came to Woodstown, dined at Charles Pancoast's and in the afternoon called on Hannah Smith, the Colson family and James and Elizabeth Pettit. In the evening quite a large gathering assembled at the meeting-house, to which I read my paper on "The Advantages of Becoming and Being a Friend." The paper was well received, though some objections were made by the Presbyterian minister, as I understand, he spoke so low I could not hear him, but I was told it was

mainly in regard to the Scriptures, on which he thought I did not lay quite enough stress.

3d. Called this morning on Dr. and Izette Allen, Amos and Hannah Peterson, Clemetine and Mary Ann Barrett, Clark and Anna Flitcraft, Charles and Sally Horner. In the afternoon called on Minnie Wilkinson, Margaret Allen, Gilbert and Margaret Borton, and went to John and Alice Borton's to tea. While here a very heavy thunder storm occurred, but passed over in time for us to return to Woodstown for the night.

4th. Rained this morning, but at 10.30 we went to Charles and Sarah Warner's to dine. In the afternoon went to the meeting-house to hear Ella Boole speak, but before she finished had to leave to take the train for Mickleton, where John Heritage met us and took us to his home. We were cordially welcomed by his wife, Hannah Ann, and their sons, Benjamin and Omar.

5th. John and Hannah Heritage went with us to Woodbury to meeting, and after meeting we went home with Sarah Knight, her son Charles and daughter Emma. In the afternoon called on Edward and Hannah Clements and then stopped on our way to Mickleton to visit with Joseph and Elma Livezey. We had an appointed meeting at Mickleton, which was very largely attended by many young people, and was a deeply baptizing season and seemed to be much enjoyed by this younger element.

6th. We called this morning on Sarah Clement and family, John and Martha Haines and Fanny Keen, their daughter, and on George and Martha Tyler. After dinner we called on Jacob Shuster and sister, Virgie Eachus, Fanny and Emma Gaunt, Lewis Owens, and mother, Rebecca; Isaac T. and Clara Haines, Frank and Clara Dunham and Isaac and Elizabeth Haines, returning to Heritage's for the night.

7th. Albert Heritage came for us this morning and took us to call on Ellwood Manakins, Richard and Martha Palen, Walter and Susan Heritage, Theodore and Mary Brown, William H. Borden and family, Charles and Martha Heritage. In the afternoon called on Howard and Esther Rulin, Wilbur and Hannah

Hendrickson, William and Isabel Dawson, then to Albert and Rebecca Heritage's to tea. After tea called on Milton and Arabella Busby, Gideon and Emma Peaslee, returning to John Heritage's for the night.

8th. May Owens went with us this morning to call on Robert Curtis and Lydia Owen, Benjamin and Elizabeth Heritage, Edward and Howard Cooper, Anna Cooper and her mother, Mary Ellen Hendrickson, Anna Bradshaw, Charlotte Burrough and Eliza, her daughter, and then to her home to dine. In the afternoon called on Elizabeth Lippincott, Anna Colson, Isaiah and Ann Borden, William and Rebecca Ogden, Ella Tomlin, Laura Ridgway, George and Anna Heritage to tea, and after tea called on J. Heritage and family, the wife, daughter of Ann Borden.

9th. At Mickleton this morning after meeting went home with Milton and Ardella Buzby. Letitia Test was there. In the afternoon John Heritage brought us to Warner Underwood's at Woodbury. Took tea with Sarah E. Eves and children. Had a meeting in Woodbury meeting-house in the evening, well attended, a number of the other branch were present. Both branches occupy the same house. A number of them expressed their satisfaction with the message given and one prominent among them said, "I wish those shutters were permanently lowered." Stayed all night with Warner and Eliza Underwood.

10th. Louisa Ogden came for us this morning and took us to call on Lizzie Marshall, daughter of John Parrish, Hannah Anna Shaw, Mary Pine, Beulah Mankin, Lizzie Talman, Mary and Hannah Comly, Joseph Clement, and to her home to dine and rest. Her husband is Clement Ogden. In the afternoon called on Anna, Louisa, and Elizabeth Andrews, and then to Ogden's to tea. After tea made an interesting visit to James and Lydia Griscom's, children of William Wade Griscom.

11th. We called this morning on Irene Davis and Anna Barnhart, Lydia Ann Tomlin and to Elizabeth Engle's to dine. In the afternoon called on Dr. Elizabeth Rockford, Priscilla Warring-

ton, Susan Linton and then to Charles and Elizabeth Garrett's to tea. After tea called on Daniel Pine and daughter Mary.

12th. First day. Went to Cape May Point to meeting that morning, in company with Charles Lippincott from Swedesboro. About one hundred present, and a satisfactory meeting. In the afternoon a very heavy storm came up but slackened so we could take the train for Ocean City, where Amy I. Garrett met us and took us to her home, The Eversea. Another heavy rain came on in the night.

13th. At Ocean City to-day and it rained most of the time. Went to the Paxson sisters to dine. Henry Paxson, their father, is now aged 94. Also found Thompson and Mary Shourds and Walter and Sarah Buffington there. Had a meeting in the Young People's Hall in the evening, which was well attended and the message appeared to be satisfactory to those present, many of whom were Methodists.

14th. Went to Camden this morning and Lucy Cooper met us and took us to call on Harry and Henrietta Avis, Elizabeth Burroughs and family, Rebecca Lawrence, Edward and Edith Roberts, Thomas and Sophie Conrad, then to her home to dine. After dinner we went to Samuel Sharp's. Mary W. Test came and took us to call on Ella Bernheisel, Levinus, and Anna Stiles, Mary Ellen Troth, Mary L. E. Haines, Jesse Bond, and then took us to Edward and Hannah Roberts, J. C. Darnell and Bertha, their children.

15th. Hannah Roberts went with us to call on Mary Brown and daughter Ellen, Sibilla Ewen, Walter and Isabella Lewis, and Edith, daughter of May Brown. In the afternoon called on Sidney Shallcross, Nerr and Mary Borton, Albertha Rea at Richard Matlack's, George and Amanda Tyler, E. Tennis and daughter Martha. At meeting in Camden in the evening and then home with Edward Roberts.

16th. We called this morning on Maggie Tyler, Beulah Tithian and Rachel Burrough, Lida Tarrs, Harry and Lillie Rogers,

Thomas and Catherine Pancoast, Emma Soper, Benajah Andrews and James Durlham and wife.

17th. Samuel Sharp and Hannah Roberts went with us to-day to call on Rebecca Pennell and family, Lizzie Troth, Fanny Schrivener and Sarah Conard and Daniel Kay and wife, Albert and Sally Eastman's, and then came to Charles and Sarah Albertson's for the night.

18th. Charles Albertson took us this morning to call on Martha Haines and her son Joseph, Charles and Augusta Rulens, and John and Bessie Albertson's, where we dined. A heavy rain set in this morning and continued much of the day. In the afternoon we called on Burr and Lizzie Haines, Samuel Phillips' family from Canada, and then to Mary Thackery's at Haddonfield for the night.

19th. First day. Attended the meeting at Haddonfield this morning, quite large for the place. Went home with Walter and Mary Ella Rulen. After dinner we called on Henry and Mary Redmond and their daughters Mary and Abby, then on Eben and Sarah Matthews, Roland and Maria Conrow, Elizabeth Burroughs and Sarah Burroughs. Then came with Beulah Fithian to her home in Camden with George and Margaret Gaskill. Had another meeting at Camden in the evening which was well attended and very satisfactory.

20th. Hannah Roberts and Bertha Darnell went with us to Samuel Sharp's this morning. In the afternoon we came to Riverton, where Ezra and Anna C. Lippincott met us and took us to their hospitable home. Another heavy shower after our arrival. After tea we called on William and Blanche Thomas and returned to Lippincott's for the night.

21st. Anna Lippincott went with us this morning to call on Martha Biddle, Charles Parry and his daughter Alice, Thomas Evans and family, then on an aged woman named Gibson and another named Baker, Robert and Sarah Garwood, Joseph and Anna Roberts. In the afternoon we called on Lucy Wood at the children's summer home, and Anna Williams and family, Caroline

Lippincott and then to S. Robinson and Hettie Coale and family to tea and for the evening.

22d. Came to Clayton and Mary Conrow's this morning, then went to Nathan and Sarah Conrow's to dine. In the afternoon called on Enoch and Rachel Evans, and to Morris and Catharine Williams' to tea, returning to Clayton Conrow's for the night.

23d. Attended the meeting at Westfield this morning. Quite a good-sized and an interesting meeting. Went home with Lizzie Thomas and daughter. In the afternoon we visited Edgar and Abbie Conrow to good satisfaction.

24th. Came to Moorestown this morning and attended the funeral of William Dunn Rogers and then went home with Emily Atkinson for the remainder of the day. The committee to arrange for our visits met us there in the evening.

25th. John M. Lippincott took us this morning to call on Rachel Evans and daughters, Gulielma Meary, Carrie Lippincott and Ellen Wilton, Abby and Lydia Lippincott, Joseph and Mary Killie, George and Charlotte Hancock, and Barclay and Mary Jones. In the afternoon James Atkinson went with us to call on John and Carrie Busby, Dr. Chalkley Killie, Hannah and Lydia Evans and Mary Rogers, Rachel Rudrow, and Elizabeth Evans, Chalkley Zelle, Asa Roberts and John Collins, and in the evening on Charles and Hannah Ford.

26th. First day. At meeting at Moorestown; large and very attentive. Isaac H. and Anna Hillborn were present. Went home from meeting with John M. and Anna Lippincott, their son David and his wife met us there. Went to Westfield to an appointed meeting this afternoon, a favored season. On our return we called on J. M. Lippincott's daughters and then went to Isaiah and May Linton's to tea, returning to Emily Atkinson's for the night.

27th. John M. Lippincott took us this morning to call on Anna Coles, Charles and Priscilla Ballinger, Thackery and Ruth Rogers, Robert and Edith Evans, Nathaniel and Emily Dudley, Albert and Bessie Haines, John D. and May Ann Warwick. In

the afternoon we called on Joseph and Ellen Hilton, Levi L. and Eunice Dudley, Theodore Briggs, Abbie and Elizabeth Briggs, Richard and Margaret Warwick, Albert J. and Esther Roberts and then to William and Lucy Lippincott's to tea.

28th. Samuel and Mary De Cou came for us this morning and we called on Martha Hollingshead and daughter, Levi Lippincott and wife, Mary Smith, Elizabeth, Rachel, and Mary Roberts, Joseph and Keziah Cole, Harry and Rachel Herr. In the afternoon called on Lydia Rogers, widow of William Dunn Rogers, Charles and Hannah Jones, Horace and Elizabeth Roberts, John and Martha Matlack, and to tea with Charles and May Andrews, after which we called on William D. Lippincott and wife and family.

29th. Emily Atkinson, Jr., went with us to call on William L. and Martha Lippincott, Samuel R. and Lydia C. Cole, Wilmer and Mary Collins, Samuel F. and Mary Ann Cole, Leon and Mary Collins, and Harry and Deborah Coles. In the afternoon Samuel and Mary De Cou went with us to visit Charles Collins, Isaac and Martha Collins, Aaron Collins, Arthur and Emily Collins, and home with them to tea. After tea made a short call on Rachel Hilton on our way to Atkinson's for the night.

30th. At Moorestown meeting this morning, about fifty present. Went home with Emmor and Martha Roberts to dine. After dinner we called on Thomas Holmes and his children, then went to Ella Hilton's and Carrie Lippincott's to tea. Called after tea on Dr. and Emily Gardner and Emma Wright, then went to the Friends' Home, where we held a parlor meeting, in which I had a comforting and cheering message for some who were there.

31st. John M. Lippincott came for us this morning and we called on Walter and Laura Holmes, Thomas and Anna Pancoast, Harry and Anna Dudley, Charles and Sally Dudley, Edward and Lillie Holmes, John and Anna Dudley, then to Edmund and Mary Fisher Holmes' to dine. In the afternoon called on Anna Ruderrow, George D. and Mary Holmes, Jesse Lippincott and daughters Martha and Lillie, Mary Test, David and Elizabeth Ballinger, then

to Samuel Wilmer's to tea, where Ellen Haines and Isaac and Anna Hillborn met us, as the latter board there.

Eighth month 1. Samuel and Mary De Cou went with us this morning to call on John Stokes and Elmina Borton, Thomas and Margaret Lippincott, Anna Andrews and son Clayton and wife Anna, Dr. Nathan Thorn and wife Ellwood, and Lydia Hollingshead. In the afternoon Aaron Engle came for us and took us to Aaron and Sarah B. Engle's, his father and mother at Medford.

2d. Attended the meeting at Medford this morning. It was large and from the many expressions given at the close a satisfactory season. Went home with Josiah and Martha Rogers to dine. Had another meeting in Medford meeting-house in the afternoon still larger than the morning meeting and equally satisfactory. Remained with Josiah Rogers for the night.

3d. Josiah Rogers took us to-day to call on Eva Thomas and Martha Stewart, Martha and Sarah Bates and Rebecca Stackhouse, Mark Zelle, Nettie Griscom, Josiah Allen, Walter and Gertrude Rogers and family, Arthur and Anna Beckett, and Anna Ballinger's to tea, where we met quite a company of friends and had an enjoyable social visit.

4th. Josiah and Ellwood Rogers went with me to-day to Pemberton to attend the funeral of Judge Joshua Forsyth, a large funeral and an impressive occasion. Dined at Dr. and Hettie Hollingshead's, then returned to Ellwood Rogers' for tea, and to Medford at Josiah Rogers' for the night.

5th. Asa and Sallie Engle went with us to call on Harry and Leona Brick, Wilbur and Ella Engle, William and Mary Cowperthwaite to dine. In the afternoon called on Wilson and Martha Haines, G. Cressman and Ethel Darnall, Charles and Mary Hollingshead and then to Edmund and Hannah Braddocks for the night, meeting here with Barclay and Phebe Philips, and Edwin and Sarah Jane Dudley.

6th. Edmund Braddock took us this morning to see the cranberry bogs, which we enjoyed very much, calling on our way back

at Howard and Ella Braddock's. In the afternoon Edmund and Hannah took us to Aaron Engle's to tea and for the night. Several friends had been invited in to meet us and we had a very pleasant and enjoyable evening.

7th. Aaron and Sarah Engle brought us to Moorestown this morning, calling on the way at Newlin and Julia Lippincott's, Allen and Sarah Jones, then went to John M. and Anna Lippincott's to dinner. In the afternoon we called on David Griscom and his daughter, Mary Lippincott, her son, Samuel Lippincott, and wife and grandson, Hannah Leeds, Frank and Lucy Coates and Richard Dudley. The last two not very satisfactory because of outward conditions.

8th. Called this morning on Samuel and Alice Branin, Jennie Haines, wife of Franklin, Joseph and Carrie Lippincott, Elizabeth Lippincott, Anna Powell, and dined with Tacy Paul and son, William. In the afternoon called on Sarah, wife of Edwin Pierce, and her father, Anna Perkins and Rachel Wilton. In the evening quite a large number of friends gathered at J. M. Lippincott's, with whom we passed a pleasant social evening.

9th. First day. Attended the meeting at Rancocas where both branches of Friends still meet in the same house with the partition between them. This meeting was well attended, a number of the other branch meeting with us. Went home with Henry H. and Elizabeth Leeds and daughter Caroline. In the afternoon they took us to Mt. Holly, where we held a very large and impressive meeting, much satisfaction being expressed. We returned to Rancocas for the night.

10th. Alexander Thompson came for us this morning and we called on Alice Taylor, Rowland and Eleanor Stokes, Martha Woolman, Sarah Darnell, Abel and Sarah Tomlinson, and Hannah Haines and daughter, Alice, and then to Alexander's to dine, his wife, Rebecca, and sister, Catharine Scattergood, a paralytic. In the afternoon he took us to Granville and Nancy Leeds for the night.

11th. Granville and Nancy Leeds went with us to-day and called on Rebecca McIlvain and daughters, William and Anna Stokes, Sterling and Mary McIlvaine, Clementine, Sarah and Hudson Haines. In the afternoon called on Virginia Hansell and her son Morris, Tyler B. and Anna S. Engle, Joseph and Mary Lundy, Albert and Sarah B. Mills, William Scattergood and sister Sarah, he confined to bed with paralysis; Horace and Susanna Haines, returning to Granville's for the night.

12th. Granville took us for a short boat ride on Rancocas Creek this morning and then to Priscilla Clothier's, in Mt. Holly, calling on Amos and Rebecca Evans on our way. In the afternoon we called on Barclay White, Restore and Exene Lamb, Charles and Lydia Hancock and Sarah Dugall. In the evening the Hancocks and Lambs came to Priscilla's to call on us, which we much enjoyed.

13th. Called this morning on Elizabeth Goldsmith, Benjamin and Anna Deacon, Rachel Lippincott and Lucy Lamb, and then attended the week-day meeting here. In the afternoon George H. Killie went with us to call on Dr. William and Mary Parry and her mother, Lydia Haines; Walter and Anna Middleton, Joseph and Hannah Engle, Harry and Sarah Ballinger, Robert, Isaac and Mary Ballinger, Charles and Caroline Ballinger, and Lucy Thornton. Had another very large and satisfactory meeting in the evening.

14th. A very rainy morning until 10 a. m., then G. H. Killie went with us to call on Willet, Walter and Caroline Shinn, Lydia Newbold and her daughter Margaret, Mary Haines and Clifford and Clara Engle, Mabel and Mary Archer, Maria Levis and daughter Emily. In the afternoon called on John Coshaw on our way to Vincentown, where we went to the home of Evan and Phebe Busby. Had a meeting in the evening here, largely attended and very satisfactory.

15th. Had a nice call this morning at Daniel and Lydia Woolman's. In the afternoon Evan and Phebe Busby took us to

Franklin and Lizzie Zelle's, at Jacksonville, where we remained for the night.

16th. First day. Attended meeting at Mansfield, a little outside of Columbus, this morning. The meeting was large and satisfactory. Went home with Thomas and Mary Harvey. In the afternoon had an appointed meeting at Copenay, or Upper Springfield, near Franklin Zelle's. Though there was no regular meeting held here the house was nearly full with an attentive and appreciative audience. Went home with Franklin and Lizzie Zelle for the night.

17th. F. and E. Zelle went with us to-day to call on Caleb and Mary Hancock, Lydia Stevenson, Cornell Stevenson and his son Elmer and wife Margaret, and then to Amanda Stevenson's to dine. In the afternoon called on Isaiah and Ellen Atkinson and Samuel and Edith Rogers and went home with the Zelle's for the night.

18th. Franklin Zelle took us to call on Ellwood Hancock, a member of the other branch and his cousin, Ann Hancock, by whom we were pleasantly received. Then to Rudolph and Hannah Swain's to dinner and after dinner Rudolph took us to Peter Harvey's, his sister, Elizabeth, and niece, Joanna Shreve, being with him. In the evening we called on Nathan and Anna Wright, Charles and Amy Black, and Frank and Mary Harvey.

19th. Called this morning before meeting on Mary and Susan Troth, Elizabeth and Anna Scott, and Mary Bowne. Then went to the mid-week meeting and home after meeting with Thomas and Martha Gibbs. In the afternoon called on Sarah Cox and Alfred and Anna Cox, her children, Rebecca, Hugh, and her friend, Ann Eliza Albertson, and then to Thomas Harvey's for the night.

20th. Thomas and Mary Harvey went with us this morning to call on Stacy and Martha Taylor, Benjamin and Anna Kirby, William and Sally Biddle, and to William and Elizabeth Prays and family to dine. In the afternoon we called on George and Martha Bowne, Ezra Scattergood's daughter Josephine, Lewis and Abby

Taylor, Amos Harvey and daughter Mabel, and Mary Moore. Had a large and satisfactory meeting in the town hall in Columbus in the evening.

21st. Stacy Taylor came for us this morning and we called on Joseph and Mary Ann Taylor, Rebecca Aaronson and Emily Rockhill and daughters Emily and Mabel, Hannah and Elizabeth Atkinson, and Mary Troth, and then he took us to Isaac and Mary Woolman's, in Crosswicks. In the afternoon called on Alfred and Catharine Satterthwaite (Orthodox), Howell and Catharine Stillwell, Mary Black, Ella Lippincott and daughter, Biddle and Sally Black and family, and in the evening called on George M. Satterthwaite and daughters Anna and Susan.

22d. Called this morning on Laura and Charlotte Rogers, Ann Barker and Elizabeth Middleton, Susan Brick and Anna Carroll, Margaret B. Ellis and Jennie Middleton. In the afternoon called on John and Jennie Taylor and then went to Richard and Hannah De Cou's for tea. Joseph Hendrickson and wife were there. Had an interesting parlor meeting in the evening.

23d. First day. A large meeting at Crosswicks this morning. Henry R. and Rachel Fell came for us, brought us to Trenton this afternoon and we attended another large and satisfactory meeting at Trenton in the evening.

24th. Rested quietly at Henry Fells this morning. In the afternoon called on Rebecca Jones and Anna Wilson, Theodosia Pitman and her granddaughter Anna Pitman, Dr. and Rebecca Nicholson, Elmer and Hannah Bainbridge, and Anna Roberts, returning to Fell's for the night.

25th. Called this morning at the home of Ridgway and Laura Fell and daughter Reba, then on Rachel Hendrickson and daughter Mary, Dr. Woodman and wife and his father Henry Woodman, Mary Wright and her daughter Edna, Mary Moore and her daughter Rachel, William and Anna Bonner, Jane Rogers and daughter Ella, George and Mary Hudson, then went to Daniel and Hannah Willets to dine. In the afternoon called at the home of Frank Wright, then on Elias and Martha De Cou, Samuel

Parker and family, Seth Ely and family. All night at Willets'. John and Jane Horsnell, English Friends, came there to see us in the evening.

26th. Daniel Willetts went with us this day to call on Thomas Marshall and Martha Whitehead, Dr. Alvin and Sarah Atkinson, and then took us to the potteries, which we much enjoyed, then called on Mary South and Frank and Carrie Bamford, Mrs. Turnbull and daughter Carrie. After dinner we called on Jane Horsnell and daughter Reba on our way to Benjamin Satterthwaite and his daughter, Dr. Laura, for the night.

27th. Laura Satterthwaite took us this morning to call on Crozer and Sarah Reeves, Margaret Buckman and Carrie Preston. In the afternoon called on Samuel and Lillian De Cou, Mrs. Baldwin, Anna Potts and then went to the week-day meeting at Trenton. Went home with Maxwell Marshall and daughters Ella and Helen. Had a parlor meeting at the Friends' Home in the evening.

28th. Rained most of the day so we did not venture to go out with the carriage, but called on Arthur and Helen Moore in the evening.

29th. Left Trenton this morning for Claymont, Delaware, where we were met by Estella Hall Speakman, wife of Allen Speakman and taken to their very hospitable home, where we found her mother, Lydia H. Hall, who had been quite ill, but was better.

30th. Had an appointed meeting at Claymont this morning in a town hall. It was well attended and as I was led to answer the inquiry in some minds, "What are the principles of Friends?" it was well received and appeared to be very satisfactory to those present. In the afternoon I delivered a temperance address in the same place, my subject being "Alcohol not a necessity as a remedial agent." Returned to Speakman's for the night.

31st. Returned to Baltimore this morning, the work in which we have been engaged the past three summers having now been accomplished.

The following is a summary of that work:

Number of weeks engaged in the visit.....	63
Whole number of meetings attended.....	321
Whole number of families visited.....	1850
Whole number of miles traveled in public conveyances....	11,006
Whole number of miles traveled in carriages.....	3,378

In a review of this large amount of service and extensive area of country visited without an accident we have very much to be thankful for. The strength given for each branch of the work was not our own but could only come from the Divine One who called us into and qualified us for the service.

The visiting of the families in the social way seemed to be most keenly appreciated and elicited many expressions of thankfulness that we came as we did. Its effect seemed to arouse an earnest desire to hear the spoken word from us and evidently opened the mind and heart to receive it.

The remainder of the year has been spent mostly in and about our home in Baltimore in the ordinary routine of duty except yielding to an invitation to be present at the opening of the new meeting-house at Lansdowne on the 21st and 22d of Eleventh month, and going to George School to have a meeting with the students on the evening of the 22d, and attending the funeral of Isaac H. Hillborn on the 23d; returning home that evening with a peaceful mind that the duty required had been accomplished.

CHAPTER XV.

TRAVELS IN THE MINISTRY.—*Continued.*

Very little of moment aside from the usual routine of duties transpired the first three months of the year. The latter part of the Fourth month we attended Concord Quarterly Meeting, held in Wilmington, and visited with our friends the Andrews, Richardsons and Bancrofts, our visit at this time being mainly of a social character with these friends with whom we had long been on close terms of intimacy, though I had considerable service in the Quarterly Meeting, which from many expressions given, was well received.

The last days of the Fourth month were spent at Fawn Grove and Delta, Pa., as part of the work of the Yearly Meeting visiting committee, from which we returned with our sheaves of peace.

Fifth month 3. Received word of the death of my dear friend Mordecai Bartram, of Willistown, Pa., and the next day attended the funeral, which was the largest I ever saw in a country neighborhood. The large meeting-house was filled and a large number were unable to get in at all. I never saw so much tenderness and weeping in so large an assembly as was the case there while I was speaking.

The next day after my return from this funeral I received the announcement that our dear friend Margaretta Walton had passed to the higher life. This was not unexpected, yet was a great shock, I had been so closely bound with her in our spiritual work. While I did not doubt that she was fully prepared for the change I knew she would be much missed in the home circle and in the Society. Attended the funeral on Seventh day, the seventh, at Race Street, Philadelphia, which was very large, and I went with

the friends to London Grove, where she was interred. Another very large and impressive meeting was held here, after which I returned to my home in Baltimore. On the Ninth I was again called to pass through Philadelphia to attend another funeral at Mickleton, New Jersey, this time a young married woman not a member but an attendant of the Friends' Meeting, who was quite suddenly removed. A large number of young people were present and it was a deeply impressive occasion.

On the fourth of Sixth month I was called to Wilmington to attend the funeral of my dear friend, John Richardson, with whom and his family I had maintained intimate friendly relations for over forty years. It was a close trial and it was felt that my testimony on that occasion was calculated to comfort and sustain the bereaved and encourage all who were present to emulate the life of the departed one.

On the ninth of Sixth month we left Baltimore to enter upon some religious work for which I had previously been granted a minute by my friends of Baltimore Monthly Meeting. We went directly to Cold Stream, Ontario, at which place the Genesee Yearly Meeting, of which I had been a member for fifty years before removing to Baltimore, was to be held, and we were entertained at the home of my cousins, Jonah and Emily C. Zavitz. This meeting was larger than usual, it being the first time it had been held in this place, and it gave the opportunity for many young people to attend who had never been at a Yearly Meeting before. It was to us a very satisfactory meeting, and the mingling with so many of my old friends was a source of much enjoyment. We remained here until the eighteenth, visiting in the families of several friends. We left on the eighteenth for Detroit, where we were met by Emilie P. Jackson and taken to her home, where we received a cordial welcome from her and her husband William Jackson and their daughter Louise, who with her husband occupied an apartment in the same house.

On First day, the nineteenth, as we were unable to hold a meeting until the afternoon our friends proposed that we go on an

excursion down the Detroit River, which was much enjoyed by us. In the afternoon we held a meeting in the chapel of the Congregational church at which about fifty were present. At the close of the meeting nearly, if not quite, every person present came forward to speak to us and expressed their satisfaction at what had been said. This was so unusual that I thought it worthy of note as showing how the minds of people of other denominations are open for the reception of the essential truths of Christianity, which presents the need of right living. The next day we wended our way to Chicago to spend a little while with the family of my wife's only brother, with whom we had not mingled for five years. We remained with them until the Twelfth of Seventh month, when we left for a visit to Denver and Colorado Springs. On our arrival in Denver on the thirteenth we were met at the station by William G. M. Stone, who married the daughter of a first cousin of my first wife, Judith. They had been living in Denver for thirty-three years and we were the first of their Eastern friends who had come to make them a visit and it was one of much true social enjoyment.

On First day, the fifteenth, we held a meeting in the Unitarian church in Denver and in the evening attended by special invitation the Friends' church (Orthodox). There were about one hundred in attendance at each meeting and they were seasons of deep spiritual baptism and were so recognized by those who were present, as was evidenced by the many expressions of satisfaction which reached us.

On Second day, sixteenth, we were invited to the home of Dr. Smedley in the evening, where we had quite a reception, as the doctor said he had invited all whom he knew, said "thee" to meet us, and we had a delightfully enjoyable evening.

On Third day we took the train and went to Silver Plume, about fifty miles up into the Rocky Mountains. This ride was much enjoyed, the magnificent scenery, the power displayed by the ingenuity of man in overcoming obstacles so a train of cars could be taken up so heavy a grade, the clear and rapidly rush-

ing Clear Creek along whose banks we ran for many miles, the snow-clad peak of Gray's Mountain in the distance, the ever-changing scenery, made it an occasion not only enjoyable but indescribably grand and awe-inspiring.

We spent the remainder of the week up to Seventh day morning visiting the friends whom we had met and some of whom we had previously known, and on that morning we left for Colorado Springs, seventy-five miles distant, passing through much grand scenery. We were met here at the station by Matilda McAllister and taken to the home of her parents, Harry and Elizabeth McAllister, where we also met her sister Mary, who had become a member of our Society while attending Swarthmore College.

Not being able to arrange for a meeting here on First day, when the morning came we obtained a carriage and with Matilda started out for a ride to enjoy the magnificent scenery. We had a grand view of Pike's Peak from the front of their dooryard. Our ride this morning took us through the Garden of the Gods and then to Manitou Springs, and we enjoyed every moment of it in the admiration of these wonders of nature and the exhilaration of the atmosphere at that altitude, 6,000 feet, marred only by being caught in a shower on our homeward journey. The afternoon was very rainy and we had a delightful social visit with this family of culture and refinement.

Second day. We started out for another ride, compelled this time to go without any escort, save our driver, going first into the South Cheyenne Canon, through or between the pillars of Hercules, and up to the lower of the seven falls. Then retracing our steps we went up the North Cheyenne Canon to Brum Inn, then climbed up the mountain side by a newly-constructed but excellent road until we reached the divide and an altitude of 9,200 feet, and were in and among the foot hills of Pike's Peak. We were quite surprised to find the scarlet harebell growing in such profusion at that altitude. Leaving the divide we went down on the other side, through Bear Creek Canon to Colorado City, and so back to the McAllister's. The whole ride was much en-

joyed for the beauty and magnificence of its scenery, the grandeur of the natural view and the sublimity evidenced by the Creator's power.

The next morning we left Colorado Springs and returned to Denver, where we dined with our cousin, and in the evening took the train for Chicago, arriving safely the next evening and were once more cordially welcomed in the home of our brother and his family.

On the twelfth of Eighth month we left Chicago for Salem, Indiana, distant 283 miles, and were met at the station by Dr. Overman and Ellwood Trueblood, and went home with the doctor, who with his wife Mary gave us a cordial welcome.

Highland Meeting, about four miles from Salem is the old meeting of the well-known Friend, Priscilla Cadwallader. This meeting is quite remote from any other Friend's meeting (I think there is none nearer than two hundred miles) and lies off from the route of Friends when visiting the Western Yearly Meetings, so of latter years they have had but few strangers or visiting ministers among them. We found a nice body of interested members, quite a large number of whom were in the younger walks of life. We remained here a week, during which time we held three meetings in their meeting-house and one in the Methodist house in the city of Salem, all of which were well attended, each meeting at the meeting-house increasing in size and interest. We also visited socially in most of the families. We were everywhere received with a warm welcome and we left them on the nineteenth with the feeling that our visit to this meeting had been blessed to them and to ourselves.

On the morning of the nineteenth we left Salem for Cincinnati, going by way of Louisville, and arrived safely after a pleasant day's journey. Were met at the station by Pierce J. Cadwallader and were soon quietly welcomed in his home by his good wife Ella. George Griest, the Secretary of Y. F. Association, also was at the station to meet us.

We had received a special request from the Y. F. A., through P. J. Cadwallader, to address them that evening, so at the appointed hour we wended our way to the hall in which the meeting was to be held. About fifty gathered and I felt to speak upon the subject "What are the principles of Friends, and what the reasons why they should be accepted among the mass of religious views extant among men." Very close attention was given to my address, and much expression of satisfaction given that I had chosen that topic, as there were a number present who are not in membership with us, and many of these came to me and said they were glad to have the explanation so clearly given and it met the witness for truth in them.

On Seventh day morning, the twentieth, we took the train for Waynesville in order to attend Indiana Yearly Meeting, the Meeting of Ministers and Elders being held on that day. We were met at the station by Anna Kelly and taken to the home of herself and sister Hannah and brother Isaac, where we were to be, and were entertained during the Yearly Meeting. It was felt that we had a good meeting. I found a good deal of service which appeared to be well appreciated—this being the meeting to which my wife, Eliza, belonged up to the time of our marriage, she mingling socially with so many of her old friends and the close bond of sympathy extended to both of us was very enjoyable, for which we were very grateful.

On Sixth day, twenty-sixth, we left Waynesville for Mt. Pleasant and were enabled to go right through without detention, as I had made arrangements while in Chicago to have the fast train stop where we could make our connections, which the railroad authorities seemed very willing to do. Our purpose in coming here was to attend Ohio Yearly Meeting and we were nicely entertained at the home of Abel and Amy Walker and their daughter Anna B. Walker. This meeting, though small, was an interesting, and I believe, an instructive season. We found some discouragement among them, arising from the smallness of their numbers and some injudicious criticism by some visiting friends the previous

year, and we found it our pleasurable duty to encourage them to hold on. While their numbers were few the Divine blessing would not be withheld, and I found a larger percentage of their membership were in attendance than we had at any of our larger Yearly meetings in the East. As the meeting closed we found a more hopeful feeling had somewhat displaced the discouragement, and we felt that it had been good for us to have thus mingled with them.

We left Mt. Pleasant on the morning of Ninth month, second, and went direct to Cleveland, where we were met by A. Curtin Russell and taken to his home, where he with his wife Carrie and their little family of five children, made us very welcome. We rested Seventh day, except taking a trolley car ride around the beautiful city. On Seventh day evening we held a parlor meeting at A. Curtin Russell's at which those who are members with us living in the city were present, and also some members of the Friends' church (Orthodox), and some of their neighbors. It was felt to have been a good meeting and some seemed closely touched at the testimony I felt called to deliver.

On First day morning we went with Curtin to the First Friends' Church, and soon after being seated the pastor, on coming in and seeing me in the audience, came and insisted that I should go to the platform with him. It was a singular meeting for those calling themselves Friends. We had during the meeting five hymns sung, five prayers offered, two sermons, one of which a short one by myself, as I was to be free and speak if I had anything to say, and besides these six testimonies were given, a collection taken, and the meeting dismissed with a benediction. During the meeting there was evidenced a deep spiritual feeling mingled with much that seemed purely emotional, and in this activity it differed from anything I had ever met in my experience with different religious denominations. After the meeting I received a warm welcome from a number of their members, and the testimony I had given they said met a warm response in their hearts. We went home after meeting with Walter and Emma Malone, who

are the leaders, he the pastor of the meeting, though not receiving any salary. His wife was a granddaughter of Ira Brown, who was a brother of Nicholas Brown, an eminent minister in his day. In the afternoon we held an open-air meeting in one of the public parks, at which about one hundred and fifty were present, and it was felt to be a good meeting, though rather rudely interrupted as I was about to close by one who said my hour was up and another was to follow. We remained through this meeting, prior to the opening of which several handsome apologies were made for the rude interruption. After the close of the second meeting we went home with a brother of Curtin Russell's and were warmly and affectionately entertained.

The next morning we left for Buffalo and from there to Orchard Park to pay a social visit to Mary T. Freeman and family, with whom we had long been closely associated, and on Fourth day, the seventh, left for Baltimore, where we arrived at evening. The retrospect of our summer's outing and visiting, both socially and religiously, is not only pleasant but a source of much comfort and encouragement.

Our Yearly Meeting occurred the last of Tenth month and was unusually large. We had the company of Joel Borton and Sarah T. Linville as visiting ministers. The meeting on the whole was very satisfactory.

This Yearly Meeting makes the one hundred and second which I have attended, sixty-seven of which have been those of which I have been a member, which is an unusual record.

On Sixth day evening, prior to thanksgiving day, so generally observed by the people in this day, Oliver Huekel, the pastor of the Associate Congregational church, in the city of Baltimore, came to our home and extended to me an invitation to join with them and with the minister of a prominent Methodist church in this city in holding a union thanksgiving service on that day and also extending through me an invitation to the members of our meeting to be present. After a few moments thought it appeared clearly to me that it would be right to accept the invitation, un-

usual as it was, and I told him I would accept it and be present to take such part as I felt free to do, it being understood that the Methodist minister would deliver the sermon. Before the day arrived it appeared clear to me that I would be called to make the opening prayer. I consulted with some of the elders and found they approved my course and on notice being given in our meeting I was greeted with many expressions of satisfaction.

When the day came a large meeting gathered. The services were opened, with music as is usual in the church. The pastor then read the President's proclamation very impressively, following this with a few words of cordial welcome to those who were present. He then read as a scripture lesson the eighth chapter of Deuteronomy, which seemed very appropriate, and then introduced me, and under, I believe, the guidance of the Holy Spirit, I offered an earnest and heartfelt prayer, which brought a very deep solemnity over the meeting and elicited at its close many warm and earnest expressions of satisfaction. The Methodist minister then gave his address from the text "Bless the Lord, O my soul, and forget not His benefits." The sermon and prayer were as harmonious as though we had previously arranged the topics to be embraced in each, though we had never met until just as the meeting was to open. The services closed with the singing of the hymn "America," during which the pastor went down in the audience and returned with the most prominent Jewish rabbi in the city, who closed the meeting with a deeply impressive benediction.

I thus note this circumstance as an evidence of the nearer unity of feeling which appears to be growing among the professed Christian denominations of our day. This willingness to meet together for one common purpose, to lay aside our theological differences and recognize the Fatherhood of God and the common brotherhood of man, is something for which I have long labored and it was gratifying to me to be able to embrace such an opportunity. I have seldom attended a more impressive meeting, and for sometime afterward, as I met such of my acquaintances

outside of Friends who were present, the universal expression has been "It was a good meeting." And now as I pen these lines the sweet savor of the mingling brings a deep feeling of satisfaction over my spirit.

During the late Yearly Meeting as the query relating to a free gospel ministry was under discussion I felt drawn to relate my own experience, saying while I was gratified that so full an answer could be given to the query, I felt like giving a little from the side of the minister, and what it costs one on whom had been laid such a service. I stated that in the past fifteen years I had visited all the meetings of Friends of our branch in the United States but two, had attended each of the yearly meetings at least three times, and this had involved 50,000 miles of travel by public conveyance and had taken fully three years of the fifteen of time, four-fifths of the expense of which had been borne by myself out of a not large income, (but I did not state that in this service I had been accompanied in nearly all of it by my beloved wife), and that in the past four years I had visited some 2,000 families of Friends in a social and religious way. I closed my remarks with this expression: "Some day, not perhaps until my encoffined form shall lie in yonder aisle, and loving friends gather around it for the last loving service, will it be fully realized what it has cost one minister to faithfully carry out this testimony."

The year 1904 has closed and 1905 has opened. What it may contain for me, I cannot, of course, know, yet there does appear considerable service to be performed ere the Master will say, "It is enough. Come up higher and enjoy the reward for thy faithfulness."

CHAPTER XVI.

TRAVELS IN THE MINISTRY.—*Continued.*

In the early part of this year I was confined to the house for several weeks from an attack of rheumatic gout, and as the winter was an unusually cold one and the sidewalks very icy I was compelled to remain indoors a good deal of the time, save getting to meeting regularly. Soon after the beginning of this year a concern rested with me to make a visit to each of the meetings comprising Baltimore Yearly Meeting, and also to visit such of the families belonging thereto in a social way as would be practicable, also to appoint some meetings among Friends and others while in the prosecution of the service.

In the meantime while this concern was ripening I found considerable labor in the ministry in our own meetings, and in the Second month my wife and self went to attend the meeting at Plainfield, N. J., on First day morning, the fifth, and then went to Roselle Park and attended a meeting by invitation in the Methodist church in that place. Both meetings were largely attended and while satisfactory to our own minds, much expression of satisfaction was given by those whom we visited.

At the monthly meeting in the Third month the concern above mentioned, having sufficiently ripened, I laid it before our friends and asked for a minute in accordance therewith. This was readily granted with many expressions of approbation and encouragement, and was cordially endorsed at the subsequent quarterly meeting.

On the twelfth of the Fourth month my wife and self attended the mid-week meeting at Race Street, and I was led to address the students on the importance for their success in life, both from

a temporal and religious standpoint, to learn to govern themselves through a life of self-denial. In the afternoon we went to the George School at the invitation of Joseph S. Walton, Jr., the principal, who had desired us to come and mingle with the students when not in their classes for several days, which we felt full freedom to do.

In the evening at their usual mid-week meeting I addressed the scholars and was listened to with close attention. We remained at the school until Second day morning, the seventeenth, and attended the meeting at Newtown on First day morning, in which I was largely led upon the topic "What is the inner light, and what is its influence on human needs?" This seemed to reach the conditions of many who were present and answered many inquiries which had been made by the students prior to our coming. This intermingling with the students was to us a source of much satisfaction and we hope of profit to them, as it enabled us to give to them a practical evidence that the life of the minister was not one which deprived him of the enjoyments of social mingling, but rather was a means of making that life the more useful and therefore the more blessed.

Fourth month, 29. We left Baltimore for Washington to enter upon the work for which we had been granted a minute, and were kindly entertained at the home of John and Carrie Moon and her mother, Rebecca Ballinger. We were at meeting in Washington First day morning and evening and during the week following up to Sixth day visited in the homes of Walton and Jessie Ballinger, Bernard and Laura Janney, James and Clara Graham, Mary Sutton, Ruth Place and Sarah R. Matthews and sisters, Elizabeth Kent, Dr. Joseph Branson, Morris Thorne, and on Second day evening Herbert and Grace Lewis, Samuel and Catharine Brosius came to meet us at John Moon's.

Third day. Called on Susan Pierce, T. Janney Brown, Arthur and Helen Stabler, Elizabeth Buckey and then to Thomas Sidwell's for the night.

Fourth day. Called on Anna Mannakee, Alice Duncan and then to the Matthews' sisters for the night.

Fifth day. Had a nice call at Sidwell's School, and after lunch called on Nellie Pyle and then came to James W. Roberts and sisters, at Alexandria, for the night.

Sixth day 5. James W. Roberts took us to Woodlawn to Anna S. Walton's to dinner, after which we called on Jean Roberts, widow of Alfred Roberts, then to Harold and Mary Ann Buckman's to tea, and to Warrington and Mary Ann Gillingham's for the night.

Seventh day, 6. Called on Joseph and Margaret Cox and Lewis Gillingham and daughter Abby, and then to Cortland and Mary Lukens' for the night.

First day 7. At Woodlawn meeting this morning, which was of good size and very attentive to the spoken word. Went home with Jacob and Ann Troth, and after dinner called on Allen Wilkinson and then to Anna Walton's for the night, where a number of friends met us and with them we had a pleasant evening.

8th. Went to Washington this morning and in the afternoon to Wadesville, in Frederick county, Virginia, and were met by Lewis and Susan Pidgeon and taken to their hospitable home.

9th. Went to Rebecca and Eliza Pidgeon's where David W. and Ann Branson came to meet us and took us to their home and that of their son, William Branson, for the night.

10th. Were at Winchester mid-week meeting this morning, and after meeting went to John and Ella Brown's, Florence Sharp's, Lizzie Brown and Rebecca Dale, Silas and Florence Robinson's, Martha and Rebecca Shumates, Edgar and Rowena Fries, Mary Jackson and her brother Joseph, Richmond and Mary Ellen Brown, and home with Jonah and Anna Rees for the night.

11th. At Hopewell meeting this morning, and after meeting went home with B. F. Clevenger. In the afternoon B. F. Clevenger took us to William R. and Mary Smith's for the night.

12th. John Bond came for us this morning and took us to call on David and Belle Barrett, who had recently become members among us, then to Mary Hackney's to dine, called on Jacob and Ella Rees, then to J. Bond's for the night.

13th. In the afternoon John and Ann Bond went with us to call on Elisan Brown and sister Catharine, and then to attend the Quarterly Meeting of Ministers and Elders at Hopewell, after which we went home with Charles Clevenger for the night.

14th. Attended Fairfax Quarterly Meeting this morning at Winchester. This meeting had been changed from Hopewell to Winchester to avoid the ill-behaved crowd that sometimes gathered at Hopewell on First days. The meeting was well attended, and those present were deeply attentive to the message given, and it was felt that the change was very beneficial. Lunched at the meeting-house and attended the F. D. School exercises in the afternoon. These were very interesting and enjoyable. Went home with James and Sallie Robinson for the night. In the evening held a meeting in a union meeting-house near, and though there had been a heavy rain the meeting was well attended and proved to be a deeply baptizing season.

15th. Attended the quarterly meeting for business to-day, which was to me a comforting meeting, though I had some close exercise. Went after meeting to Mamie Child's, then called on Arthur Robinson, and went to Hugh and Mary Lupton's for the night.

16th. Visited at William T. Robinson's and James Stephenson's to-day, and stayed the night with Jonathan Branson and his daughter and husband, J. H. and Tacy Doing.

17th. Came to an appointed meeting at the Ridge this morning, calling on Dr. and Ethel Cochran on the way. Meeting well attended and satisfactory. Went home with James Robinson to dine and to Josiah Robinson's to tea, and then James Robinson took us to Back Creek or Gainsboro and we held an evening meeting in the Methodist house, which was well attended. Went home after meeting with Samuel and Mary Brown for the night.

18th. Went this morning to Jonathan Jackson's and A. Budd Robinson and sister Margaret, both ill, he with a cancer and she from paralysis; then to Joseph and Rebecca Robinson's to dine, after which we came to Winchester, where Daniel T. Wood met us and took us to his home for the night.

19th. Daniel T. Wood took us this morning to the new bridge over the Shenandoah River, where Thomas R. Smith met us and brought us to the home of A. Boone and Susanna Davis at Purcellville, where we remained for the night..

20th. Called on Barclay and Martha Lloyd, William and Elizabeth Wilson, Martha Hirst and the Hirst sisters, John and Agnes Gregg, and then to Ellen Smith's for the night.

21st. At meeting at Lincoln this morning, which was large and satisfactory. Went home after meeting with Eliza Rawson and then called on Margaret Hoge, Charles Davis and Fred Davis, Dr. and Louisa J. Roberts, Cornelia Janney and Jesse Brown, and then to an evening meeting at Lincoln, which was also well attended and satisfactory. After meeting went home with Elizabeth and Laura Gregg for the night.

22d. Called on George and Ella Nichols, Thomas and Sally Piggott, Isaac and Mary Jane Piggott, Alice Pancoast, William H. and Martha Taylor, William and Mary Ann Shoemaker, and stayed the night with Eli and Elizabeth Nichols.

23d. Called to-day on Phineas J. and Mary Ann Nichols, William and Lydia Brown, Nathan Brown, George Hoge, Mary and Henry Taylor, Walter and Rachel Smith, and then to Thomas R. and Ellen Smith's for the night.

24th. Called to-day on Charles and Gulielma Hoge, Joshua and Nellie Brown, Henry and Cornelia Janney, Eliza Hoge, Daniel and Cornelia Hughes, George Holmes, Ann Eliza Logan, R. H. Brown, and then to Hugh R. Holmes and sisters, Lydia and Martha, for the night.

25th. Were startled this morning by the intelligence of the sudden death of William Davis, whom we had left only a few days before in apparent good health. Went to the mid-week

meeting at Lincoln this morning, after which T. R. and Ellen Smith took us to Virginia Brown's to dine, and in the afternoon we called on Walter and Emma Brown, Mary Birdsall and her sister, M. Zeveryly and William Birdsall, and then went to Charles and Louisa Nichols' for the night.

26th. Called at Samuel Nichols', but did not find him at home, then on David Birdsall and daughters, Gertrude and Lillian, Fayette Welch, Edgar and Mary Greggs' to dine. In the afternoon attended the funeral of William Davis, a large meeting and a very impressive occasion. After the funeral called on Joshua Thatcher and then went to Joshua and Laura Smith's for the night.

27th. Henry and Laura Smith took us this morning to call on Isaac Brown and to Samuel Brown's to dine, then to Obed and Elizabeth Pierpoint's, then to David Shafer's, and to Jacob Walker's, the home of our dear friend, Mary R. Williams for the night.

28th. At meeting at Waterford this morning, after which we went home with Frank and Mary F. Steer. Then called on Charles and Ella Walker, Arthur and Lettie Phillips, and then to Robert K. Walker's for the night.

29th. Called this morning on Colonel Chamberlain and family of eight children, the Colonel confined to his bed; then on Milton Schooley, Elizabeth Phillips and Martha Sidwell, then to Sarah Walker's, Ella and Rachel Steer's for dinner. In the afternoon called on Virginia Mansfield and had a parlor meeting at Robert R. Walker's, where we remained for the night.

30th. Left Waterford this morning *en route* for Dunning's Creek neighborhood, and went as far as Cumberland, where we were obliged to remain over night to make our railroad connections.

31st. Went from Cumberland to Bedford this morning and were met by E. Howard Blackburn and taken to his hospitable home, and were warmly welcomed by him and his wife Della, remained there through the day and held a parlor meeting in the

evening, at which were many of other religious denominations and the message given was acknowledged by them as very satisfactory.

Sixth month 1. We came to Fishertown early this morning by rail and were met by Uriah Blackburn and were soon in his hospitable home, welcomed by his wife, Hannah. In the afternoon went to see Elizabeth P. Blackburn, a confirmed invalid, at the old home of Azariah Blackburn, in which we were cordially welcomed by his daughters, Rebecca, Margaret and Anna. Remained the night at Uriah Blackburn's.

2d. Called to-day on Charles Zeigler and Della McCoy, Charles and Maria Cleaver, then Hiram Blackburn took us to Pleasantville to Thomas and Margaret Walker's, and we called on William and Ruth Anna Davis, and on Mark Miller and wife, and held a meeting in the Methodist house in the evening, and remained the night at Thomas Walker's.

3d. Called to-day on Jason Blackburn and then attended the Quarterly Meeting of Ministers and Elders in the morning and the First day School Association in the evening, after which we went to Hiram and Mary Ann Blackburn's to tea and back to Uriah's for the night.

4th. At meeting at Fishertown this morning; a large, attentive audience, which appeared to appreciate the message delivered. Dined with Enoch Blackburn and daughters, Carrie and Sadie. In the afternoon called on Jacob McCreery and then to Elias Blackburn's to tea. Held another large and interesting meeting in the evening, prior to which we called on Florence Way and children.

5th. At Center Quarterly Meeting to-day, after which we went home with William Dorsey and Lucretia M. Blackburn, and then went to Allen and Ardella Blackburn's to tea. Called after meeting on Jane and Mary Way, who belong to the other branch of Friends, and returned to Uriah Blackburn's for the night.

6th. Hiram and Margaret Blackburn went with us to call on Maria Clayton, Catharine Way, Eli Griest and wife and mother,

Hannah Moore. In the afternoon called on Elizabeth P. Blackburn and had a meeting at Fishertown in the evening.

7th. Called to-day on Thomas and Lydia Cleaver and Enos Blackburn and family, and went to Hiram Blackburn's to tea.

8th. Left Fishertown this morning for Grampian, where we arrived about 6.30 p. m., and were met by Reuben P. Kester and taken to his home, in which a warm welcome was given by him and his wife Myrtle.

9th. Went with R. P. Kester and wife to the sixty-ninth anniversary of the birth of Joseph Davis; about one hundred and twenty present; a very enjoyable occasion. Then came to Lewis Kester's for the night.

10th. Called this afternoon on Frank and Della Duke, Abraham and Hannah Moore, Della Moore, Anna Heetzenrather, then to George and Lida Underwood's for the night.

11th. At meeting at Grampian this morning. A good-sized and appreciative audience greeted us. After meeting dined with Emlen Moore. In the afternoon attended the monthly meeting, and then went home with Reuben and Emmeline Underwood. Held another meeting in the evening, which like the morning meeting was very satisfactory. Stayed the night at Reuben Underwood's.

12th. Called to-day on Ella and Mary Kester, Albert Kester and wife, Nelson and Rebecca Walker, Elisha and Elizabeth Davis' to dine. Then went to Edward and Mary Spencer's, William and Hannah Pentz, Truman and Jennie Davis, William Thorp, and James and Sidney Cleaver.

13th. Called to-day on Matthew and Mary Johnson, Thomas and Lillian Wall, Thomas and Anna Way, Frank and Margaret Cleaver, Leroy Widemeyers, and then to Nora Kirk's. Held a meeting in the Methodist house in Lumber City in the evening; well attended and was felt to be an impressive occasion. Went home with James and Clara Wall.

14th. Called to-day on Edwin and Mary Spencer, Andrew and Harriet Cleaver, Wilmot and Sarah Wall, Ellwood and Rebecca

Wall, John Ways, then to Ann Moore's, and to James D. Walls' for the night.

15th. Called on Lavina Helper, Charles and Eva Walls, Sherman and Eva Hoopes, William Welty and wife, Millard and Ida Wall, Elijah and Ann Wall, and to Reuben Kester's for the night.

16th. Came to Curwensville this morning and went to David Way's to dine, calling on Harrison Spencer on the way. In the afternoon called on Isaac and Lydia Kester, then at Vincent Spencer's and Miles and Elizabeth Walls', and held a meeting in the Lutheran church in the evening and went to Thomas and Jane Moore's for the night.

17th. Left Curwensville for Port Matilda this morning and were met by Robert A. Way and taken to his hospitable home and were warmly welcomed by his wife, Lucretia, and their children.

18th. At meeting at Center or Half Moon this morning and went home with Edwin and Martha Way. Held a meeting in the Methodist house in Stormtown in the evening. Came home in a heavy thunder storm, but did not get wet.

19th. Called on George and Hannah Fisher and R. Orlando and Mary Way and Susan Underwood. In the afternoon called on George Fisher and wife.

20th. Went to Martha Ann Way's to dine, then called on John and Emma Way and Thomas and Mary Way, and home with R. A. Way for the night.

21st. It rained nearly all the morning, so remained quietly at R. A. Way's. In the afternoon called on John Eves and wife and Samuel and Mary Eves and Florence Eves, and held a meeting in the Friends' meeting-house in the evening.

22d. Rained most of the morning. In the afternoon Martha Way came for us and took us to call on Jeremiah and Mary Ann Way, she confined to the bed from a broken hip.

23d. Left R. A. Way's this morning for Unionville and were met at the station by Martha Griest, wife of T. E. Griest, and taken to their home, where a warm welcome was given.

24th. Rained all the morning. In the afternoon went to Nancy Fisher's to tea, and back to T. E. Griest's for the night.

25th. At the meeting in Unionville this morning, and dined at Owen Underwood's. Held another meeting in the afternoon. Both meetings were well attended and were satisfactory seasons. After the afternoon meeting called on Mamie Fisher, and returned to T. E. Griest's for the night.

26th. Called this morning on Jennie Fisher and in the afternoon on Melissa Way and sister and Ezra Fisher and wife.

27th. Visited with Dr. Edward and Louisa A. W. Russell to-day and called on Mary Hughes.

28th. This morning called on Dr. Irwin, wife and mother. In the afternoon T. E. and Martha Griest took us in their carriage to Bellefonte, to the home of Isaac and Martha Underwood.

29th. Having completed our work in Center Quarter we left Bellefonte this morning to spend some time among my old friends and neighbors in Western New York and went as far as Canandaigua, New York, where we remained for the night.

During Seventh month we were in and around the town of Mendon, where I had resided for fifty years, and visited in Syracuse, Farmington, and Naples, N. Y., attended the meeting at Mendon, which was my home meeting for so many years, now very small. We were present on three First days and at these meetings from thirty to sixty of the neighbors came in. We also attended a meeting at South Farmington, where the meeting is kept up by the faithfulness of one friend. The day we were there the house was well filled and much expression of satisfaction was given. We also held a meeting in a school house in the town of Naples, near which my friends, Thomas J. and Emily Powell, live. This meeting was also well attended and thought to be a favored season.

After leaving Mendon on the Ninth of Eighth month we visited some friends and connections in Rochester and Lockport and then went to the home of a long-loved friend, Mary T. Freeman, at Orchard Park, Erie county, N. Y.

On First day, thirteenth, we attended two meetings in the Friend's meeting-house, the largest that have been held there for a number of years, and the testimonies delivered elicited many expressions of satisfaction from those assembled, many of whom were members of the different churches in the neighborhood.

Seventh month 14. Went this morning to visit Andrew and Nellie Orvis, and in the afternoon Eliza Hampton came for us and took us to her home *en route* to a meeting to be held in a Methodist house at Springbrook. In this meeting I was led to open the views of Friends regarding the inner light and its relation to human needs, and it was apparently well received. Went home with Amos and Angie Wilson for the night, and the next morning took the train for our home in Baltimore, where we arrived safely that evening.

We remained at home until the Thirty-first of Eighth month, when we went to Rising Sun, *en route* to attend Nottingham Quarterly Meeting and the meetings and families belonging thereto, and were met by Edwin Buffington, and warmly welcomed in his home by himself and wife Hannah. In the afternoon attended the Quarterly Meeting of Ministers and Elders at East Nottingham, returning to E. Buffington's for the night. Their children and several of their neighbors called in the evening and gave us a warm welcome.

Ninth month 1. Attended the quarterly meeting at East Nottingham in the morning and after lunch returned to Rising Sun and called on Charles and Eva Buffington, Sarah S. Buffington and Albert and Edna Buffington.

2d. A rainy day and Eliza not feeling quite well. I called on Jonathan Reynolds, Ella and Emma Hunt, Edwin and Lydia Reynolds in the morning and on George Reynolds and wife in the afternoon.

3d. Attended the meeting at Rising Sun this morning and a meeting of the Young Friends' Association in the afternoon, both satisfactory and profitable seasons. Took tea with Edwin and Lydia Reynolds, called on John and Eleanor Sterritt.

4th. E. Buffington went with us to call on Amanda Reynolds and then on Rebecca Reynolds and Elizabeth Lincoln to dine. Met with Sarah Carver from Philadelphia there. In the afternoon called on Martha J. Moore, with whom William M. Way and wife make their home, then on Philip West and wife, and he left us at Ellen Coates' for the night.

5th. E. Buffington came for us this morning and took us to J. Belle Haines' to dine, and in the afternoon we called on Haines Jobs and then to Howard Brown's to tea, after which Howard took us to call on Myra Kirk and Charles Churchman and wife and William and May Sidwell, and then to his home for the night.

6th. H. Brown took us this morning to call on Lavina Sidwell, William and Mary Wilson, Samuel and Mary Wilson and Ross and Hannah Wilson. In the afternoon Edward Kirk came for us and took us to call on Hannah Griffith, Susanna Reisler, James and Emmeline Lynch, Ruth Sidwell and Susan Reisler, and to Joseph T. and Elizabeth Reynolds' for the night.

7th. J. T. Reynolds and wife took us to attend the Preparative Meeting at Oxford this morning and then to Chandler Pugh's, Howard Stubbs', Charles and Sarah Pugh's, Edwin and Clara Pugh's, William and Clara Powley, Isaac and Ella Woods, and then to Henry and Massey Wilson's to tea. After tea called on Walter Reynolds and family and William Freds, and then home with them for the night.

8th. J. T. Reynolds took us this morning to call on his son Elmer and wife Sophia, and then to Elizabeth Passmore's, in Oxford; E. Passmore and Elizabeth Brinton went with us to call on Louis Lamborn, then to Jacob and Sallie Swayne, Boyce, and Ida Stubbs. In the afternoon called on James Lynch, Eva Wright, Mary Heald Way, Irene and Mary Coates, Emily Kirk, Priscilla Pickering, Hannah Wood and to Dr. Truman and Sarah Coates', where we held a parlor meeting in the evening.

9th. E. Passmore and E. Brinton went with us this morning to Lincoln and called on Emmeline Brown and Emma Cope, M. Elizabeth Cope, and Hadley and Viola Kent, and Mary Mercer. In the afternoon called at John Smedleys, Martha Stubbs, Hannah Parry, Elizabeth Patterson, Priscilla Harlan, John Pugh, Ruth M., L. Emma and Dora Passmore, Susanna Pennock, Harry and Ella Thomas, Clara Pugh, George and Abbie Passmore, and Samuel and Mary Martindale and Hannah Passmore.

10th. Attended the meeting at Oxford this morning. After meeting dined at John and Elizabeth Brinton's and after dinner Joseph T. Reynolds and Samuel Martindale took us to Eastland, where a large meeting gathered. Both meetings were deeply baptizing seasons and the messages delivered seemed to find acceptance in many hearts. After meeting Alfred and Almira Wood took us to their hospitable home for the night.

11th. Although it was quite a rainy day, yet in company with Alfred and Almira Wood we visited Cooley Giffings and family, who have not long been members; Israel and Fanny Kirk, Vincent Reynolds, Jesse and Maggie Wood, and Robert and Hannah Wood, returning to A. Wood's for the night.

12th. Called to-day upon Harry and Mary Bucknell, Montgomery, Jacob and Elmira Kirk, Louisa Reynolds, Isabel Smedley, Eliza Reynolds, Clinton and Elmira Way, and then to Joel Carter's to tea, and after tea called on Joel and Viola King, returning with Alfred Wood for the night.

13th. Called to-day on James M. and Harriet Paxson, Stephen and Lydia Coates, Esther Webster, Aquilla Lamborn, James and Elizabeth Brown, and held a parlor meeting at Rebecca D. King's, and went to Lewis and Louella Wood's for the night.

14th. Visited to-day Anna Eliza Reynolds and her brother Isaac Reynolds and wife, T. Ellwood and Susan Townsend, Lucretia Brabson, Howard and Ellen Coates and family, Esther Brabson, Moses and Eva Pownall, Alvin and Jane King, and went to Alfred Wood's for the night.

15th. Alfred Wood took us to Thomas Hamilton's, where Emma Penrose and Margaret McLaughlin met us. William and Cassie Bolton met us at William Brabson's, and from there we called on Amos and Lydia Smith, Enos Corrigan and wife, William Brosius, Abram Shoemaker and wife, Russell Ambler, Penrose Ruetter, C. Linnaeus and Amanda Lamborn, and then to Wilmer Bolton's for the night. In the evening Friend Emhart and wife came to meet us.

16th. At Little Britain Monthly Meeting, held at Drumore this morning. In the afternoon called on Lizzie Emhart, Lukens Penrose and daughter, Martha McSparren and husband, Frank and Lucy Tennis, and Edward and Mary Ambler.

17th. Attended a large and satisfactory meeting at Penn Hill this morning, and went home with Neal and Sarah Hambleton. In the afternoon Fred and Mary Brown took us to call on Ellis Tollinger and family, Dora Spence, Charles and Lillie Gatchel, where we met Ferris and Ella Price, of Swarthmore, and then to their home for the night.

18th. Went to Lewis and Mary Kirk's, Rachel Gatchel and Anna and Mary Good's this morning. In the afternoon called on Friend Kisinger and daughter, Mary Stubbs, Phebe Coffin, Friend Tollinger and Sarah Reynolds.

19th. Went this morning to Alfred and Ruth Ann Tyrrell's, John T. and Jennie Bicknell, Henry and Esther Haines, and in the afternoon visited Walter and Rebecca Bicknell, A. Cooper and Anna Stubbs, William and Jennie King, and then to Joseph and Cornelia Blackburn's, where we held a parlor meeting in the evening, largely attended, and where we remained for the night.

20th. This day is my seventy-ninth birthday and was spent in active service, as R. Marion Gilmore came for us and took us to call on Samuel and Mary Kirk, Montilion Brown's nieces, Clara and Emma, and then to his home to call upon his wife, and then left us at Day and Lizzie Wood's, where F. Brown came for us in the afternoon and took us to visit Samuel and

Elizabeth Paxson and William and Alice Shoemaker, and home with him for the night.

21st. Went this morning to call on Jacob Brown and daughter Mary, sister Mary Haviland, Slater and Lottie Brown, Albert Smedley, Franklin and Mary Pyle, Charles and Ellen Shoemaker, Leander and Leona Shoemaker, then to Albert Smedley's to tea. On our way to F. Brown's we passed the house in which Robert Fulton of steamboat fame was born.

22d. F. Brown brought us over the Susquehanna River this morning to Albert Holloway's, wife Abby, and after dinner Albert took us to Samuel and Iris Holloway's, and the home of Rachel McIlvaine, her sister, where we remained for the night.

23d. Albert Holloway came for us this morning and took us to call on William and Susan Coale, Walter and Margaret Coale, Ruth, Hannah, and Tacy Mathews, and in the afternoon to call on William Holloway's family, and then to Ellis and Melissa Tucker's for the night.

24th. At Deer Creek Meeting this morning. About forty present, and a favored season. Went home with Mary Harry, and James and Charles Harry and wife. In the afternoon had a large and deeply interesting meeting at Broad Creek, and as I was led to enlarge upon love, as the true badge of discipleship, it seemed to meet the witness in many minds. Went home with William G. McCoy for the night, and were kindly cared for by Jennie Rigdon and Emmeline Reynolds, his housekeepers.

25th. Rachel Terrell went with us to-day to call on Charles and Sarah Jackson, then to John and Susan Stokes to dine. After dinner called on Hannah Husband and went home with Rachel for the night.

26th. William McCoy and Rachel Terrell went with us this morning to call on William and Mary Pyle, Daniel Thomas, Anna Cox, William and Mary Scarborough, and then to William G. McCoy's for the night.

27th. Went this morning to call on David Clements, who had been severely hurt, and then Samuel and Mary Clements came

for us and took us to Benjamin and Rose Stubbs' for dinner, and in the afternoon to Delta, Pa., where we called on Sallie Neper, then went to Isaac and Anna Stubbs' for tea. Vincent G. Stubbs, Isaac's father, died soon after our arrival there. Went home with Samuel and Mary Clements for the night.

28th. Samuel and Mary Clements took us this morning to call on Maria Brown and Elizabeth Allen and son, and Ezra Thomas and his wife Anna. After dinner to Sarah Vanzants, Sarah J. Marselter's, and then to Thomas and Hannah Brown's to tea, and called on Barclay Brown on our way to their home for the night.

29th. Thomas J. Brooks came for us this morning and took us to call on Richard Vanzant, and then his wife Margaret, went with us to Nathan and Rachel Harry's to dine, and after dinner to call on Rachel L. Pyle and then returned to their home for the night.

30th. Called this morning on Elisha and Fannie Thomas and Sarah Crawford, then to Isaac Stubbs for lunch, and in the afternoon attended the funeral of Vincent G. Stubbs, a very impressive occasion. He was a man well known and highly esteemed and a large number of the citizens of the town were present.

Tenth month 1. Attended the meeting at Fawn Grove this morning; another large meeting and a very satisfactory season. Returned after meeting with S. and M. Clements, and in the afternoon went to the home of George and H. Jennie Eicholtz to tea, and then to Cambria to deliver a temperance address in the Methodist house at that place, but under the auspices of the Philanthropic Committee of Deer Creek Monthly Meeting.

2d. Having closed our work within the limits of Nottingham Quarterly Meeting we returned to our home to-day with sheaves of peace, feeling we had accomplished the labor assigned us to our own satisfaction, and we trust to the honor of God. We were everywhere received with much cordiality, and many expressions of thankfulness that we had been among them, both in

the social and religious way were given, affording us all the outward evidence needed that we were about our Master's work.

After our return home we were somewhat closely occupied in the needed preparation for our approaching yearly meeting, which was held the latter part of the Tenth month, and the first two days of the Eleventh month. This was felt to be a refreshing season. Unity and harmony prevailed and nothing was elicited to break the harmony. This makes the one hundred and third yearly meeting it has been my privilege to attend.

The week following the Yearly Meeting we attended the Quarterly Meeting at Fallston, in Harford county, Md. On First day I had considerable service of a somewhat close nature from the text, "My people have committed two great evils, they have forsaken me, the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water," which seemed to leave a deep impression on many minds.

CHAPTER XVII.

ESSAYS AND SERMONS.

NO. I.—WRITTEN FOR CONFERENCE AT ASBURY PARK IN 1902.

What is the greatest need of the Society of Friends?

In considering such a subject I am aware that there will be of necessity a variety of views offered, each of which will have some intrinsic value, and, that in consequence it may be difficult to decide which of them is the most important, so I desire it to be understood, that, while I have had a wide opportunity to observe what may be considered defects in our system of organization I would by no means imply that the conclusions I have reached are the only correct ones.

I would say first: We need more individual consecration of heart and life to our religious principles, and I mean by this, that while we all recognize that a consistent fidelity to the law and guidance of the Divine Spirit, as unfolded in each heart, is needful to be observed to conserve our happiness and peace as the individual, we are not always as thoughtful as we might be in the observance of the law from the same source in the direction of our actions towards and in the meetings, which are so necessary a part in the maintenance of our religious organizations.

It is here that there is much need of improvement. Each member should consider himself or herself bound to do their part in the performance of the varied duties which are demanded to sustain the organization, each being willing to do such a part as they may be fitted for, in accordance with their experience and ability, first by a regular and steady attendance of the established meetings, being careful to so arrange their secular business where it is

possible so that it will not interfere with that which ought to be regarded as a solemn obligation.

In the attendance of meetings for religious worship, to endeavor to realize that they have something to give, as well as to hope they will receive. This may be done by a reverent, devout concentration of the mind upon the object for which such meetings are held, that of offering true worship to the Heavenly Father, by seeking to learn what He would have us do in the direction of our own lives, or in extending an uplifting influence over others, and seeking for a willingness to enter any service the Divine Spirit may call us into.

In the disciplinary work of the Society, to be willing to give expression to the thought we have in relation to any business that may come before the meeting, always with the willingness to cheerfully submit our views to those of our brethren and sisters if they do not coincide with us. Being willing to accept such responsibilities in carrying on the order of our organization, as our friends believe we are fitted for even while we feel our own inability, and not shrink from the responsibility the appointment imposes, yet, when our friends who are often the better judges of our fitness for the service, desire it, we should comply, and as we seek under a sincere consecration of heart the Divine guidance we will find the ability with His help to perform it, while we may in our own judgment have distrusted it.

Such a consecration on the part of each member will lighten the burdens which are now often borne by the more willing members by dividing the responsibilities, and because of our interest aroused through the performance of the service make the labor lighter and tend to deepen our love for the organization.

Secondly. We need more of the social intermingling among us. Under the present conditions of our social and business life we are apt to become so absorbed in our own interests, be they commercial or for pleasure, that our time is so taken up that we overlook this social obligation, and are often unaware how powerful our influence for good would be to those less favored

than ourselves, whose responsibility in caring for those dependent upon them leaves them less leisure than some of us who are more favored have at our command. The frequent interchange of these social calls often enlivens the overburdened heart and brings a cheer which enables them to bear their burdens with less of suffering, and I do not know of any one thing that has a greater tendency to keep alive and strengthen the bond of religious fellowship and encourage to a faithful maintenance of our testimonies more than this social relationship. By it we manifest the real love we have for and interest we take in our associate membership.

I am aware, that to carry out this idea, it will demand on the part of the many of us much sacrifice of selfish interests, but the compensation is so ample that we will find ourselves well repaid for all it may cost us. Some of us know well how much the heartfelt sympathy extended to us amid the sorrows and other difficulties with which our lives have been saddened, has done to uplift, cheer, and encourage to renewed efforts. And this to me is one of the great objects of our religious organization, to be mutual helpers and encouragers of one another, in serving our Divine Master through our faithful performance of all of life's duties that belong to us individually, and to aid us in being helpers of each other. By such a manifestation of mutual interests through this frequent social mingling and uplifting help, we will manifest to the world around us, with whom we commingle, that our simple form of worship, our ideals of duty under the direction of the Divine through the light of Christ within the soul, without any ritualistic form or a ceremonious profession of religion, meets the needs of human life, aids each other in overcoming the temptations that beset us, come they from what source they may, purifies and sweetens our life here, and gives the soul the sustaining assurance of a welcome in the abodes of the blest when our life's fitful season on earth shall close.

Thus the life of each member so consecrated becomes a living witness, not only to the truth of the basal principle of our So-

ciety, but to its beneficial effects upon the human family, and will lead to a seeking on the part of those outside our fold to understand the source from which a life so manifesting its relation to the Divine by its loving interest in its fellows derives its power and strength.

In the pursuance of the service I have felt required of me during the past year, in this social intermingling with Friends, in looking up those unable by invalidism to mingle with their friends in meeting, and visiting those who appear to be lukewarm in their interest for the Society, I have been more than ever convinced that this frequent social commingling is one of the greatest needs to rightly carry forward the work of the Society. By this means we may exert a powerful influence to allay any jealousies that sometimes arise, and which are made the excuse for not more steadily attending the meeting, and the feelings by which we sometimes misjudge the motives of those who differ from us in judgment, would be corrected and allayed, as we come to understand each other better, and thus the harmony of the body, as a whole be maintained, and through these means be rendered more attractive to those who are seeking a religious home, and thus induce them to connect themselves with us.

Thirdly. We need a more consecrated ministry that is capable of presenting our fundamental principles in a clear, connected, logical manner, which at the same time will carry with it an evidence of its true and deep spiritual dependence upon the Divine Spirit for its authority.

In this day of high and general intellectual culture, or education, a rambling, disconnected discourse without point or logical conclusion tends to discourage rather than encourage an entrance into our Society, and while I make this statement I am fully conscious of the diversity of gifts and of conditions to be met in our religious assemblies, yet I am a firm believer that our God is a God of order, and when He gives a servant a message to deliver, it is the duty of that servant to fit himself or herself to deliver it so that it may be understood, and attract to us rather than repel

from us. We want to rid ourselves of the thought that under Divine inspiration God gives the minister every word he or she is to deliver, for I have not found this to be true, and I believe because of a supposed reliance upon it many a right message has failed of its intended effect through its improper delivery.

The truth as I understand it, is, that when the Divine Spirit reveals to the chosen instrument the message to be delivered, He gives the thought or truth to be spoken, and the minister expresses it in the manner or language he is accustomed to use. If educated, to deliver his thought in a clear, connected and logical manner, it will be so delivered, but if not so educated it will often be given in a rambling, disconnected manner and thus fail to meet the condition for which it was intended; so I believe one of the great needs of the Society is a more cultured ministry, but one that does not depend upon intellectuality for its authority or direction, but only for its manner of expression, and whose dependence for its message and guidance and power upon its close spiritual connection upon the Divine Christ within the soul, a ministry that evidences that it comes not from the head but from the heart. Such a ministry will appeal to the heart, or affections and will bear the evidence of its Divine authority, and will reach and touch the better feelings of the hearers, and tend to draw them to the source from whence it had its origin. This does not necessarily imply that all those called to such a ministry will be of equal power or influence. A few words, clearly and fitly expressed, may reach some hearts that might not be fed by a longer and more doctrinal discourse. While there are those who may have a special mission to make plain the principles we regard so vitally important for the welfare of man, and hence may have a more extended mission than others, yet these need the same reliance as those who have the lesser one.

There is need, too, when any give evidence of having received such gift of the larger mission, when under an evidence of the Divine requirement they may be called to go outside of our organization, to bear testimony to others of the truths of the

simple religion we have embraced, that some means shall be devised so that they shall not while thus laboring in the interest of and for the benefit of the Society at large, bear all the financial burden that in this day such a service imposes. I do not feel myself able to suggest such a plan as can be carried out unostentatiously and without compromising our vital principles or the feelings of the minister himself, or which may avoid arousing the jealousy of those who may not have such a service required. Nor do I feel that it would become me, in my position, to make such a suggestion if I could, but I hope in the wisdom that may be granted you in your deliberations you may be wisely led in reaching your conclusions in so important a matter.

JOHN J. CORNELL.

NO. 2.—“CONSCIENCE AND THE INNER LIGHT.”

I understand that the conscience is the standard by which each man judges for himself what is right or wrong for him to do, such standard being formed from the evidences which come to him, either from traditionary teaching, or from the direct revelation of the Divine Spirit which is the Inner Light enlightening the mind of man by impressions made upon his inner consciousness. It shows him what would be in the Divine sight right for him to do or leave undone, and by this means the conscience becomes enlightened by the Inner Light, but is not that light itself. It is the effect of that light upon the mind of the man.

The first standard of right or wrong which we form is the result of our education and environment, that which we are taught by our parents, guardians, or teachers, or by our contact with our fellow men, by observing how they conduct themselves in their intercourse with each other. But when we are enlightened by the Divine Spirit or Inner Light our standard of right and wrong will be such as to meet the highest ideal of men in meeting Divine approval, whether it accords with our previous education or not. Under the educated conscience, as received from the source indicated, we make our standard of right and wrong conform to that

instruction. Under the enlightenment of the Inner Light we make it conform to the revelations received from this source and this may or may not conform to the traditions received through our education. Perhaps the best illustration of the distinction I have endeavored to make is found in the life of the Apostle Paul.

Paul, educated by Gamaliel, was learned in the Jewish laws and traditions and the plain, simple, ethical teachings of Jesus came in direct conflict with those teachings. He, under the standard of right and wrong, had formed from and through his education, verily believed he was doing God's service in standing by and seeing Stephen stoned to death without raising any protest, and by persecuting the Christians. But when he was met by the Divine Spirit, the Inner Light, which was above the brightness of the sun at noonday, he, by that illumination, was given to see that his standard of right was incorrect and that another course of life was demanded of him. His standard would no longer admit of his persecuting the Christians, but required that he should espouse their cause and become one of its most earnest advocates.

So that instead of the Conscience and the Inner Light being identically the same, the Inner Light is the revealer to the human soul of what the standard of judgment should be, and the conscience is the standard formed by obedience to the illumination of the Inner Light.

It may be asked that, if this be true, why does not this Inner Light require of each, into whose heart it shines, the same duties and requirements. To this may be answered, aside from the moral duties which it requires all to obey, its demands are in accordance with the nature and environment of different minds and their capacity to receive and observe—just as the light of the outward sun with its concomitant heat has a different influence on material things in accordance with their composition, as it softens wax and hardens clay. So the Inner Light makes requirements in accordance with temperaments and capacities, all tending however to the same end, that of blessing the individual life by doing good to and for others.

SERMON DELIVERED BY JOHN J. CORNELL ON FIRST-DAY EVENING,
10TH MONTH 29, 1905.

Perhaps there is no subject that is of more vital importance or in which we have a deeper interest than that of man's salvation, nor is there one upon which there is a wider divergence of opinions, and it seems to be my duty this evening to consider it from the standpoint of the Evangelical Church and that of the Friend as I understand them. I differ from the evangelical idea in four points in particular and which are considered cardinal with them.

First is that of the Trinity, or three Gods in one God, which is to me mysterious, incomprehensible, and unable to be understood. In the new revision of the Bible the text, "There are three which bear record in Heaven, the Father, the Word, and the Holy Ghost or Spirit," has been eliminated, it having been found not to be in the original text, but an interpolation of some monk in the 11th century, and hence not reliable as the original Scripture, and yet I recognize these three as attributes of God. The Father representing the creative power of God. The Word as that attribute of the Divine by which He holds communion with man and through which He reveals to man by impressions on his inner consciousness a knowledge of the duties He may require of him to perform, and that knowledge of Himself and His relations to man needful for the man to know. The Holy Ghost or Spirit is that attribute of Deity which rewards man for his obedience to duty and the consecration of his life to the Divine service. Such a Trinity is not incompatible with reason and does not appeal to human credulity for its acceptance.

Second. According to the definition given by the Young Men's Christian Association, to be evangelical, one must believe in the infallibility of the Bible, to which I cannot subscribe. Some thirty-five years ago, as I was sitting in my home one evening absorbed in meditation, there came to me suddenly, like a flash of lightning from a clear sky, a revelation such as some of you know have been made to me in a remarkable manner, in which I heard with my mental ear this: "If thee ever finds the original manuscripts of the Bible thee will not find the first two chapters of Matthew and Luke in them." To say I was startled but faintly expresses my feelings, but so clear was the impression I could not doubt though I had no means of confirming it. Nor was it until during the summer of 1900 that I was able to obtain any such confirmation. I then met with a work by Emma Hardinge Brittain, in which she gives description of thirty-two different religious sects who have the same mythology that their Avator or Saviour had been miraculously conceived and born of a virgin, and some two or three years afterward I found in the Literary Digest an article from a work published by Harnack, the great German Biblical scholar, in which he said unqualifiedly that the two chapters of Matthew and of Luke which refer to the genealogy and miraculous conception and birth of Jesus were not in the original manuscripts, but had been interpolated therein by the Romish priests in the fifth century to make it conform to the mythology of the Asiatic religions, and thus I found the revelation of thirty years previous confirmed. Again, when I read the account of Jesus coming to the fig tree and not finding any fruit thereon, though it was not the time of year for it to bear, that he cursed it because it had no fruit upon it. This is so in contradiction to almost all his other teachings and the character of his life that I cannot believe but there has been a mistake in the translation or in the understanding of the writer. Again, when I read the text, "If any man cometh unto me, and hateth not his own father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple" (Luke 14: 26), it seems to be

so inconsistent with nearly all his former teaching that I must conclude some mistake has been made either in translation or in understanding what Jesus did say. Such errors as these, with the strong conviction, the revelation before referred to, make the idea of an infallible Bible for me at once inconsistent and improper.

Third. The statement as to what constitutes a believer in the Christian religion from the evangelical standpoint is, one must believe in Jesus Christ as the saviour of the world who became sin for us, or as Paul put it, "Him who knew no sin, He made to be sin on our behalf, that we might become the righteousness of God in him." This to me is inconsistent, incongruous, and irrational from the standpoint of the Evangelical Church itself, for it involves the idea that Jesus Christ, one of the parts of the Triune God, did controvert the law of God, as it could only be by the transgression of law that He could sin, and yet He was without sin. I therefore cannot accept this thought as truth, nor as having any effect upon man's salvation. I look upon Jesus as the Messiah or Anointed of God to bring to the Jews and through them to mankind in general a higher dispensation and a clearer knowledge of God than had prevailed in the world prior to his coming, but Jesus the man was not and is not the Saviour, but Christ the Spirit incarnated in Jesus and in every other man since and before his day, was and is the Saviour, and this Christ was not born of woman nor crucified by man.

Fourth. In the statement of the Young Men's Christian Association, "A belief in the atonement made by Jesus through his death by crucifixion on Mount Calvary." This to me involves the thought that when a soul passes from this mortal life, at some time in the future, at the judgment day, it is to appear before the throne of God, who sits thereon as a stern, unrelenting judge, while at his right hand sits Jesus, and at his left the recording angel with the book of life as presenting the acts of the soul when in the human life, and Jesus interceding with the Father to pardon the sinner because of the atonement he made by his death on

Mount Calvary, and as He is successful in his plea, the soul is to be admitted into heavenly joy. With such a thought comes another. What kind of a Heaven can that be to a conscious soul which knows it is not worthy and can only claim an entrance therein through the suffering and atonement made by another and innocent party. To me this is irrational and falls far short of our real needs. I look upon the crucifixion of Jesus as an atrocious and wilful murder brought about by the jealousies and machinations of the high priests in instigating the mob to influence the Roman authorities to put him to death, and in no wise the plan and direction of the Divine Mind, though permitted as many untoward events in human life have ever been permitted. In this presentation of what I understand of the method and result of man's salvation from the evangelical standpoint I am not actuated by any spirit of controversy, but to bring in stronger contrast what seems to me to be a more simple, consistent, and rational method, and one which just as effectually accomplishes the result desired.

The methods which I have thus described look to the accomplishment of a salvation in another life from the effects of sin and transgression in the present life, the ultimate goal of which is being saved from being cast into eternal torment in the future life. But I regard the salvation which is more important for man to experience as a preservation from the commission of wrong and omission to do the right in this present life, and to aid man in reaching such a salvation God sends His Son or Grace or Christ into each human soul that will receive it, and through that Son will reveal to the man what he ought to do and ought to leave undone. And as the man obeys the direction or counsel of this Christ it becomes to him his Saviour, and will preserve him from the commission of wrong or sin and encourage and aid him in doing the right. This does not involve the idea that all men must do the same thing, or that all will be required to abstain from the same course of action, but its revelations are made to each one in accordance with his capacity to receive, his education, and environment. Its first office is to enable the man to deny self by

obtaining such a control over his appetites, passions, desires, and inclinations, from which his temptations come, as said the Apostle James, "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted, neither tempteth He any man; but when ye are tempted ye are drawn away of your own lusts," etc., as to abilitate him to use them as God designed they should be used, to enable him to perform the functions of human life, and secondly to aid, direct, and sustain him in such duties as may be required in extending an influence over his fellow-men for their good, or to assist them in so yielding to the Divine Director as to enable them to overcome all the temptations they may meet. Such a preservation or salvation as this keeps the human in harmony with the Divine, assures the growth of the soul life, keeps man from undue excesses of conduct, preserves his integrity and uprightness in all his relations with others, and thus contributes to his real happiness in this life, and, as he continues to be guided by this Divine Spirit or Christ within him, it will bring him all the assurance he can possibly need that when to him life's fitful season shall close there awaits him a glorious welcome in the Father's Kingdom; for having, by obedience to the Divine law, been preserved from the commission of wrong, and the omission to do the right, he will have no sin to be absolved from in the future life, and hence there will be no need in that future life for any intercession with the Father to receive the soul into the rest prepared for the righteous.

But there is another phase of this subject of salvation which must not be overlooked, and that is in regard to those who from inadvertence, unwatchfulness, or wilfulness disregard or disobey the impressions made on the inner consciousness by the Divine Spirit. For this course of conduct there is a penalty attached which, when suffered long enough to bring about a true repentance, will atone for the sin committed and place us again under the direction of the Divine Spirit so as to realize being preserved in the future. This was testified to by the prophet Isaiah, when he said: "Put away the evil of your doing from before mine eyes.

Cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come let us reason together saith the Lord. Though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool." In this is clearly indicated the atonement to be made for sin and transgression, and so far as my own experience and observation goes, I have not found that there are any other terms by which the stains of sin can be erased from the soul. No amount or form of belief in any atonement made by another for us can accomplish such a result. Man may accept the belief that the death of Jesus upon the cross will furnish the needed atonement for his sins, and yet keep on in the same course of life. It does not follow that by the acceptance of such a belief true repentance and amendment of life will be the result, as the evidence is abundant everywhere around us in the conduct of those who accept that idea and profess to be Christians, but no man can be obedient to the unfoldings of this Inner Light or Christ within the soul, without its being evidenced in the control of his life, by making him just and upright in his business life, loving and self-sacrificing in his home, loving and tolerant in his religious feeling towards others who differ from him, and preserving him in all forms in the living a true, moral, and religious life. While you may go into the dens of vice and ask its inmates what is their idea of salvation, and if they give any answer they will tell you it will come through a belief in the atonement made by Jesus on the cross. If you go into our prisons and ask the inmates, incarcerated there for crime, a similar question, you will receive a similar answer. If you go into our legislative halls and ask the legislator whose hand is stained with bribes a similar question, you will get a similar answer—but find if you can, one whose life is governed by, and in accordance with the directions of the Divine Spirit as made by its impression on the inner consciousness, who is a habitue of a den of vice, or incarcerated within prison walls for crime, or whose hand is stained with bribes.

OTHER SERMONS.

THE ONE FAITH.

"There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ."—*Eph. 4: 5-7.*

In this language of Paul, written to the Church of Ephesus, we find a strong and clear testimony to the unity of God, and the possibility of the unity of those who are obedient to Him in one bond. If Paul had been living in our day and had uttered for the first time these expressions, he would have been regarded by one class of Christians as a heretic, and subjected to the charge of unitarianism and of denying the divinity of Christ, because he recognizes but one God, and does not divide him into a Trinity, but recognizes God as a Spirit and not as a person. "There is one body and one Spirit," had reference to the union of the Divine with individuals, composing the church into one common bond. He did not, in any of these expressions, portray the necessity of seeing eye to eye in all things in the recognition of the one Spirit.

Those who have studied carefully the history of the Jewish people as recorded in the Old Testament, if they have been seeking for truth rather than for the substantiation of dogma, have found throughout it the prophets and patriarchs bearing testimony to the one God; frequently exhorting the people to beware of idolatry, expressing themselves in such language as, "I am a jealous God;" "I am the Lord thy God, and thou shalt have no other gods before me," and so on all through very many of the testimonies.

Paul was educated with this conviction, under this line of thought, and he does not seem, in the language I have quoted, to have embraced the ideas of the Trinity which are regarded by so many in the Church as an important part of their belief. This

passage indicates his belief that there is but one Lord and but one God, Lord and God being different titles given to represent the same over-ruling creative power, thus recognizing differences in the operation of the Spirit of God upon the family of man, and that it is yet one in purpose, as well as one in effect. The Scriptural grounds for the doctrine of the Trinity are slight. It rests largely upon two texts,—first, the command recorded as given by Jesus in His appearance to the people after His crucifixion: “Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost;” and second, the passage in the first Epistle of John [old version], which is an interpolation of a French monk in the twelfth century: “There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost.” Upon these two expressions is largely based the incomprehensible idea of a Trinity of Gods—that there are three Gods and yet one God, three persons and yet one personality;—a mystery which the human mind is unable even to conceive.

There is no process of reasoning with which I am acquainted that can bring to my mind a conviction that there can be a possibility of three distinct Fathers, and yet one Father. I can and do recognize a Trinity of attributes in God, and that in His manifestations to men we seem to be obliged to give different titles to that operation. We speak of God, the Father, the Son or Word, and of the Holy Ghost, as being one and inseparable; which is true, yet these terms only represent these different attributes of the Deity, or the different forms, in which He has manifested Himself in the past, and does manifest Himself to-day. God and Father are the terms used to represent the Great Creator, the source of all life, the author and designer of everything material or spiritual; we speak of Him as being the Father because from Him comes all spiritual life; He is to us, in that sense, our Father, so far as regards our spiritual life, for He is the generator of that life. Yet the Word or Son is the form in which He holds communion or communication between this soul, this

child of His, and Himself as the Father. The Holy Ghost or Holy Spirit represent that condition of experience which is the result of obedience by us to the directions of the Father, in which we become immersed in, overshadowed by or baptized into the same spirit or soul, and likewise into the same nature. It is in this sense that I understand the language of Jesus, when He prayed for his disciples: "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us,"—not one as God, but one in unity of purpose, conviction, and interest.

The human mind cannot grasp the idea of three distinct gods working with one purpose as one God, nor is it necessary; nor did Paul attempt to inculcate that idea, but to present if possible still more clearly the truth in which the Jewish people had ever been educated, and which the revelations made to their prophets had evidenced, that there was but one God.

Then comes the one faith. There can be but one faith, beloved Friends, if we come down to the meaning of faith. We are very apt to confound the term faith with belief. There may be a variety of beliefs, but one faith. A man may believe many things, but have no faith in them. He may believe in God, and have no faith in Him. There are many doctrines that he may believe, which he has been taught, and yet have no faith in them; for the faith that is the evidence of things not seen, and the substance of things hoped for, is best expressed as such a confidence in God, and in the revelations which he makes to the individual soul, that we become willing to be obedient to Him; willing to make our lives practically such as God directs they should be. There can be no two faiths in God; no two or three lines of confidence in God; no two things that are in this way the evidence of things not seen and the substance of things hoped for. It is the evidence of things not seen in the fact that we have confidence that what the Lord requires of us will be best for us; this is not seen by us with the human eye or with the human judgment. We cannot in our finiteness know what is to be the result of any course of life that we shall pur-

sue in accordance with the Divine direction, or what may be the purposes God has in view in making the requisition of us, either for ourselves or for others ; but we have evidence sufficient for us in the confidence we have in God as the Father and great Ruler of all,—that if we follow his directions it will be best for us. It is the substance of things hoped for because we are hoping through that obedience (and as strengthened by the convictions of our experience), that if we are true to what God thus enfolds to us and requires of us, it will bring this happiness to us ; will bring us so to live in harmony with the Divine Law as to gain us an entrance into Heaven,—Heaven here as well as Heaven hereafter.

Differ widely as we may in relation to our line of religious thought, or the specific duties that so often are required of us, we may all have this one faith, this one confidence in God, and as each of us, under this confidence and faith, is obedient to what He directs, despite all the diversities of duties that may be required of us and the differences of our environments, we shall nevertheless gather from that obedience the result the Lord intends us to receive. We may see from this point of view that the platform is a very broad one upon which the whole human family may stand.

Paul had, I think, a clear conviction of this, from the fact that he believed the larger portion of his mission was to the Gentile races, while some of the other apostles thought their mission lay entirely with the Jewish people. Peter, for instance, required what might be termed almost a miracle to convince his judgment that God was no respecter of persons, but in every nation they that worked righteousness, that loved God, or feared God, as the expression is,—feared God and worked righteousness,—were accepted of Him ; or, in other words, that in every nation they who had this one faith in God and through God, by which they were able to be true to their highest convictions, would be accepted. So we see that Paul had in the beginning, through the revelations of light to his mind at his conversion, a larger view than that of the earlier disciples. And the experience of men from that day to the

present, when they have been willing to break out from the bias of sectarian prejudices, and to recognize the fact that there is the one body and the one Spirit, the one Lord and the one faith, has been, with Paul, that there may be diversities of gifts but the same Lord, differences of administration but the same Spirit, diversity of operation, but the same God working in all.

It is important, I believe, beloved Friends, in this day of large inquiry and of earnest scientific investigation, that we should more clearly perceive how much better, how much stronger, would be the bond of unity could we realize this larger charity or larger truth, that God adapts Himself to meet the condition of every spiritual state among the family of men; that He is the one Lord omnipresent, as well as omnipotent and omniscient; and that through the one faith in Him there may be realized acceptance with Him, and the substance of what we are hoping for,—an entrance into a heavenly state, whether here or hereafter.

This naturally includes the idea that there is one baptism that is essentially spiritual. It is recorded that Paul said he thanked God he had baptized but a few (in the sense in which that term is generally used, to include immersion in or sprinkling with water). The term baptism,—the one baptism,—means, if I have a correct understanding of it, an immersion or baptism into the spiritual nature of the divine,—into that oneness of which I have been speaking. We see that this cannot be otherwise when we come to realize the fact that there is but one true faith in all the multitudinous forms of belief. The result of the conviction resting upon the Spirit, that “there is but the one God and the one Lord, the Father of all, who is over all, through all and in you all,” making him not a Father of personal character, in a form like these forms, as is sometimes taught, but recognizing Him as a Spirit pervading all the workmanship of His nature, as described in that beautiful figurative language, “As a Being whose centre is everywhere; whose circumference is nowhere,” thus expressing this universal character,—the result of this conviction is that in every heart or soul that realizes this one faith, there arises the

feeling that leads it to surrender the government of life to His direction, and become baptized into the one spirit, recognizing the universal covering of the Divine Spirit, the universal government of that Spirit, and so moulding the life and regulating the conduct as to bring it into harmony with Him, and into that heavenly state that I before referred to, both in the present and the eternal life.

John substantiates this thought in that beautiful description of the sight of "the great multitude surrounding the throne of God." They were not those that believed in this or that doctrine or idea; they were not those who simply were raised in this or that church, but they were those that had passed through great tribulation, and had come from every nation, kindred, tongue, and people, whose robes were washed and made white in the blood of the Lamb;—all expressive figures of the universality of the love of God as the one Father gathering His children from all nations, from every tongue, from every people; those who had passed through great tribulation,—not meaning by that term simply the vicissitudes incident to human life, but that struggle of soul, that conflict of spirit, by which we come into the full possession of this one faith; the conflicts through which we pass to control the natural desires of human nature, and to bring these under the direction and government of the divine. When these desires are thus brought under the direction of the Divine Spirit, then shall we become of that number who may surround the throne of God. Nor is it requisite that we shall wait until the spirit shall be disembodied before we may know and realize this state of experience, for the throne of God is set up in every heart, and through the one faith that yields obedience to His government, and under all the different forms of worship, the different names by which people are called, and their different ideas of Deity and of duties, each soul that is honestly doing that work which appears to it as necessary, that by self-abnegation, by control of the natural man, does the best it knows how, is near the throne of God; it is under the government of God, though it may differ widely from some other soul equally under the same government. This is what I

understand is meant by the one baptism, the one government, including in the operations of the one Spirit all of these diversities. And I believe it would have been far better for mankind if in the earlier ages of the Christian Church this fact could have been recognized. It would have saved the spilling of so much blood; it would have kept men from becoming such bitter persecutors; it would have enlarged more rapidly the boundaries of the religion of Christ; it would have drawn men into a closer bond of love and unity; it would have kept them from the many contentions which have marked the Christian era, and would long ere this have wiped out from the earth the scourge of war.

Paul then goes a little further in this lesson (to me it is a beautiful one): "But unto each of us is given grace according to the measure of the gift of Christ." This is, as I understand it, a parallelism,—that the work we have to do is in accordance with the powers with which we are endowed. The object the Lord has in making of us an instrument in His hands for the purpose of our preservation, our being kept in harmony with Him, is that grace is given according to our measure, as the grace was given to Jesus according to His measure, in His fullness.

We do not have need then to go to our brother man to know what is the individual line of work needful for us to follow. We do not have, in this day, to go to a brother to ask the question, "Know ye the Lord?" We do not have to go to a brother, however deeply he may be experienced in religious life, to learn what is needful for us to know of the requirements of God, for, as Paul declares it, He is not only the Father of us all, but He is over all, through all, and in all. He is in us to-day by His grace; that grace is God; it is a name implying the gift of the Spirit, the manner and means of instruction,—that which enlightens our understanding, and opens to our spiritual vision all that it is needful for us to understand of God's requirements. We call it grace, or we call it Christ; we call it the Son, or we call it the Word;—it has the same significance:—that attribute of Deity which communicates to the soul or the spiritual nature of man.

The one power in man that can fully comprehend the nature and character of these indications is grace, is Christ. Paul in writing to Titus uses the expression, "The grace of God which bringeth salvation hath appeared to all men, teaching the denying of all ungodliness and the world's lusts; that we should live soberly, righteously, and godly in this present world." If it be true that this grace hath appeared to all men, if there be but one Lord, one faith, and one baptism, which faith and baptism are the result of the gift of this grace; that as we, through faith in it, as Paul said in another place in writing to the Romans, may and will be saved, and that salvation to us is a present one; its entire object is to keep us while in life from entering into a course of action from which there shall come to ourselves, or to others through our influence, that which will injure us or them, destroy our heaven, and prevent us from surrounding the throne.

In order to reach these conditions we have to pass through tribulations, because the powers of the man are continually asserting themselves; they need to be constantly watched, and that is why the gift of God's grace comes to each one of us. It is not to those only who are called to the work of the ministry. That grace was given in the past not only to the prophets and patriarchs, but to others that were equally obedient,—as Paul testified, "It hath appeared to all men." And He appears to all men to-day; we are not simply dependent upon the revelations of that grace made to men in the past for the knowledge of the duties of to-day, or for the means to come under that one baptism, power, and influence of the Holy Spirit. God is the same yesterday, to-day, and forever. There is no change in Him, though there have been changes in His administration from the commencement of man's era to the present time. Just so we know in our own practical experience there are changes continually going on in the ministration of God to us as individuals. The law at first is adapted to meet our childish conditions, our babelike state. As we are faithful to the revelations then made, as we have proved ourselves worthy to be entrusted with greater powers and greater

gifts, then there are other duties unfolded, clearer visions of truth, and different works that may be required of us. The law as to our spiritual progress holds good as to our secular progress.

We take a boy and place him as an apprentice to a mercantile trade. We give him certain duties to perform, easily comprehended by him. There may be some positions of trust which if betrayed will not seriously affect us. If we find him true and capable, we advance him to further positions of responsibility, and so on, until by his capacity, industry, and faithfulness he may be promoted to a position of equal partnership with us. So in the relation in which we stand spiritually to our Heavenly Father, recognizing Him as the one God and Father over all. He comes to us and gives us just such duties to be performed, first in the control of ourselves, for the purification of our own natures, and after that other duties as He in His illimitable wisdom knows we are fitted for. If our hearts are so given to Him; if we have this one pure faith, and that belief and full confidence in Him under every circumstance in which we are placed, and are true to our convictions, then there will be higher responsibility placed upon us; and so on. We will continually advance all the while, and even with the many infirmities of human nature, and the many things yet to be overcome, we may remain in the same state of oneness with God, as God and Christ are one.

This, beloved friends, is my faith. This is my religion; and from the standpoint in which I view it, it is sufficient to meet all of the conditions of the human family, and to bring us into a higher degree of happiness than the world has ever yet attained, and which many have never even dreamed of.

This is the great object of the mission of Jesus in the world,—to usher in before mankind the possibility of a life of this character which I have been endeavoring to depict, to show its possibilities, and the power of full control of a humanity like our own when that humanity is brought under the government of the Spirit, and that spirit is in harmony and unity with God the Father. And it seems to me it cannot need any argument to

convince every one now sitting before me that, were this the feeling of all professing the Christian name, it would break down every sectarian wall that now divides those who else should have been brothers and sisters, working in one common interest; that it would remove from many eyes the scales that now keep them from seeing the breadth of the intention of the great all-loving Father in Himself establishing this one faith and one baptism. It would unite us upon one common ground, even with our diversities of views. Diversities of views ever remain; it is impossible that men should see eye to eye in all things, for human minds do not all work alike; we are not all endowed with the same capacities and powers; we cannot all reason to conclusions, even from the same premises, alike, because we are not all blessed with clearness of vision and the power of logical reasoning, but we may all come to this common conclusion, that through our one faith in God, by our obedience to the unfoldings that come through that faith, we may harmonize in feeling, in sympathy and in brotherly union, and if all the professors of the Christian name can realize this power of God over their lives, they can stand as a united band to eradicate the evils that afflict humanity. This one faith curtails the selfishness of the human heart; it would keep in check the contentious spirits; it would direct man to act toward his brother man just as he would want him to act toward himself. It would bring men to place less dependence upon their beliefs and doctrines and to centre their whole purpose of life in a purer life; it would make their religion, not a belief, but a religion of conduct, and I believe, beloved Friends, that we should see this truth, whose importance we recognize in our individual capacities in the different fields in which we labor, exert an influence that would tell in our own time and deepen and widen to all eternity.

THE GOLDEN RULE.

“All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the Prophets.” This will be readily recognized as the Golden Rule, against the teachings of which there probably will not be found among the professors of Christianity any to make objection. But while acknowledging it true as a theory, and accepting it because of its being a direct teaching of Jesus, the Christian world has unfortunately forgotten to put it into practice. Their attention has been so much drawn to the promulgation of doctrines and beliefs, or to the acceptance or following of some particular thing which Jesus did, that they seem to have overlooked the practical nature of this teaching, and the advantages that would have grown out of it, had it been more carefully attended to.

When one reads of the bickerings, the jealousies, the persecutions, the martyrdoms, the harsh judgments, the excommunications because of difference of view upon religious ideas, or upon different interpretations of the teachings of the early Fathers as well as of Jesus, we cannot, I think, but clearly see that had there been a more careful inculcation of this principle, and a more close living up to it, these things would not have occurred. It is a question of no small importance to us to-day in our religious profession whether we are living up to its requirements. If it be true that it is the sum and substance of the Law and of the teachings of the Prophets, as well as substantiated by Jesus, whom we regard as the great Head and Founder of our Church, it possesses a double importance to us. It clearly shows that the Divine Being, in the early revelations of His law, expected that the religious life His children were required to live would be of that practical

nature that would lead them to harmonize with one another, notwithstanding their difference of view, difference of thought, difference of attainment and difference of environment. If it had been important that every human being should see just as every other human being did, regarding the different duties to be performed or the different ideas to be accepted by them, there would have been given one specific law that all could understand, and which all were in the same manner required to obey. But I think that no thoughtful man will, from anything that he has ever found in the history of the past, or from his own experience, conclude that any such law has ever been given.

To avoid the scenes that have occurred, to remove conditions which are still existing in the world, it seems as though this injunction of Jesus was given,—in order that man might, with all this divergence of opinion, of thought, of condition, still recognize one common brotherhood. It is as a matter of course a very close requirement in all things in which we are brought into contact with our fellows, to do unto them just as we would have them do unto us. Such a rule is applicable in every phase of human life, and first of all applicable in the human life between the different members of the family, each fulfilling his allotted sphere in the family, without any other member exercising improper authority or harsh judgment. If every member of every individual family were thus to realize the importance of this duty, there would be no such things as strife and contention. There would be no such thing as breaking the bond of true love and harmony in the family. There never would be known such things as separations and divorces. There would not be a building up of such feelings of bitterness as are sometimes engendered between parents and children. Whatever may be the right of the parent in his authority, it would not be exercised simply because of that authority. He would be looking at the best interests of the child as well as his own; and so with the relation between husband and wife, and brothers and sisters. When we come to examine just

how this requirement demands of us that close, constant self-denial which Jesus taught as the proper thing to become a Christian, to be a follower of His, we see that there is a great deal for us yet as professing Christians to learn, a great deal yet to attain to. When we go out into the wider circle of social life, in our interminglings with each other socially, the avoidance of any expression in regard to the conduct of another that we would not like to have made toward ourselves under similar circumstances, the refraining from improper criticism, and from being a party to the spreading of a report that may be injurious to the character of another, or interfering in any way with his advancement socially or secularly or religiously,—all this is no easy attainment,—we see that it is a very close path to walk in. It requires maintaining a constant guard over the thought first, and then the bridling of the tongue, the forbearing to express that which we see in our judgment is imperfect and improper.

I am not speaking of these things because I think I have attained to the condition described. The subject has opened before me in the past few days in a peculiar manner, and I am willing to share this line of thought with you this morning, and to ask each of us to go into an investigation as to how far we have made this Golden Rule the practice of our lives; and I think if we enter into this close examination there are few of us who will not find that there is something yet for us to do. With all our professions of Christianity, with all our hope of the eternal life, we have not attained yet all that lies within the line of human attainment in a Christian life.

Then in the business world. Are we careful to present a matter to another as we would like it presented to ourselves in all our dealings? Is there no deception made? Are we thoughtful to give to others that which belongs to them? Do we avoid taking from them their substance without rendering a proper equivalent for it? As we look around in the world among professing Christians, we see much in their business relations that seems to be op-

posite to this rule. We see them presenting the best side of things to an intending customer and often misrepresenting the conditions; undervaluing the thing they wish to buy, or overvaluing that which they wish to sell; moved by impulses perhaps for pecuniary gain, aside from the necessities of life, or because of a sharp and bitter competition. If all were to put this rule into practice who profess the Christian name, it would do away with very much of the unhappy conditions existing in the world around us. It would keep men out of improper speculations; keep them from all forms of gambling, whether they are regarded as legitimate or illegitimate; keep them from all forms of embezzlement, and from all kinds of defalcation. It would make the business life one far more pleasant to enter into, and far better in its operations with respect to all classes of mankind.

So in the religious life. In any organization, how often we find bitterness or coldness engendered because of improper expressions used by an individual in regard to a subject before the meeting for discussion; because of the disposition to have our own way without looking to the rights of others or giving to the views of others a proper thought and a proper place. How often with relation to expressions that fall from those who appear in our meetings in the ministry we may not fully understand the line of their thought. We may not gather just the idea they intended to express, it may clash with our own, it may be different from that which we had conceived was true, it may be widely different from that which we have been taught, and the workings of the speaker's mind may be different from the working of our own. Do we judge them harshly? Do we do unto them as we would have them do unto us under similar conditions?

Reverse the case. Suppose you were speaking to those of us who had these diverse views. If there be a spirit of judgment, if there be a condition of harshness of mind, if there be coldness, if there be something there which would lead us to assume the position that we were right and they were wrong, would we like it

done to us under similar circumstances? This thought having a proper place in the mind would very often soften the asperities of some natures, would keep them from giving utterance to expressions that would hurt or wound, or if it did not hurt or wound the person who used the expression, might create prejudice in some minds against him, and thus mar the bond of union, break up that close fellow-feeling which should exist in any religious body.

If we carry out this injunction in good faith, we see that in this relation it requires very close watchfulness on the part of each individual mind. We want the right to think for ourselves. We want the right if the occasion comes to express our thoughts, and if we do it in a proper manner that right should be given us without this idea of condemnation. And so we have the right to think in regard to what may be expressed. We have a right to criticise it if that criticism be not of a carping character. We have a right to examine it, and if we find it true, to accept it, and if we find it to be not true, to reject it. At the same time there may be a perfect bond of union between us. There may be a perfect love maintained. There may be a condition out of which there may be a growth on both sides. There may be a thought expressed that may differ widely from that which we thought was the truth, and it may strike at some of our prejudices, and yet if we examine it carefully we may find a clearer unfolding of truth than we had had any conception of previously. We are all learners in this field. None of us has yet attained all it is possible to know of divine truth. None of us has attained such a condition as to have a perfect conception of all that has been revealed in the past any more than of all that has been revealed in the present. Therefore in these respects we see the necessity of carrying out this injunction.

It is so in the relation that we bear to other churches, those who worship God in different form from ourselves, and who according to their light and perception of truth are banded together for

carrying on the Lord's work. We need to carry out this injunction towards them as we want it carried out towards ourselves. No religious body has the right, if they wish to do unto others as they would have others do unto them, to assume that all others except themselves are wrong; that they have found the only right way, and that their line of thought is the only true way of salvation, the only true way to worship God, and the only true way to do that which is pleasing in the sight of God. We must allow each of these, as we do individuals, to have their own line of thought, to follow out that which they deem to be true, without our assuming the seat of judgment over them. We do have a right clearly to give our thought in regard to these things, without assuming that we alone are right, or that they are wrong. This is our privilege, as with the individual, but if we keep out this feeling of judgment, we will find that it will bring us to see that there are points of agreement that are as strong as, if not stronger than, the points on which we disagree; that there is a course of life resulting from our religious thought by which we can stand on one common ground; that we can recognize in different expressions, in the different lines of thought, that there is but one God and the one Spirit working.

It would do away with these aspersions that mar the Christian union, tear down the sectarian wall built between the sects, and dispel that contention over doctrine which has in the past marred the history of the Christian Church. It would lead men to stand upon common ground in regard to those things which are essential; things that are non-essential to the whole may be essential to the object to be attained by the individual, but not for all other individuals to accept. This would leave far more time to combat the vice that is in the world, and to work side by side to do away with the evils that afflict humanity. We would find a common brotherhood in the uplifting of the fallen and in restoring the erring, and in doing that which will best promote each other's happiness.

But I recognize that while these are the requirements of the Master in giving this injunction, man cannot do this by his own unaided strength. I recognize that while he may make resolution after resolution as the effort of his own will, they may prove as words written on the sands of the seashore, which, as the tide flows in, may be entirely obliterated by the very first wave of temptation or trial. But I believe there is a power which is able, if we are willing to be governed by it, to enable us to attain at least some degree of experience in practically carrying out this idea.

The Golden Rule is in close conformity to that other declaration of Jesus, when the question was asked Him, What is the greatest commandment? "Thou shalt love the Lord thy God with all thy soul, and with all thy heart, and with all thy mind, and with all thy strength. This is the first great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself. Upon this rests all the Law and the Prophets." But Jesus also said that in this Golden Rule is combined all the teachings of the Law and the Prophets. Thus we see that these are very closely united. There must first be in the heart the love of God. There must first be a recognition of the Divine, not merely as a Creator, not merely as God alone, but as a Father,—that our hearts shall be so given up to Him that we shall completely love Him as the first great object of our lives. Not that we shall stand in fear of and aloof from Him, not that we shall look upon Him as a Being we do not dare to approach, but that we may regard Him as a Father who will give us tender counsel, who is ever seeking our best and highest interests; and who in the establishment of the law for our guidance and government designed to effect our happiness in the present life as well as to fit us to enjoy all that is in the life to come.

Towards this Divine Father then our love should be fixed supreme. To Him the whole mind and soul should be given up, making Him the first object of our affections. This love for Him

is no more at variance with our love for anything right and proper than conjugal or parental affection is at variance with the love that reaches out to all our fellow-creatures. Our love for humanity does not lessen the bonds of conjugal love, but on the contrary that love is the stronger because of the influence of the other love. So in our love for our Heavenly Father. While that love may and should be supreme, it does not lessen the proper love that we may have for our fellow-beings, but there comes coupled with love of God that unselfish love for our fellow-man,—for “thy neighbor as thyself.” This is the foundation of the rule that “all things whatsoever ye would that men should do unto you, do ye even so to them.” Upon this rests our duty to the Divine Being, through whom we find the strength, the direction, and the power that enable us to carry out that injunction. If love of the Divine Lawgiver is supreme we are led to do that which we feel He requires. We then cheerfully and willingly perform just such work and service as the Father demands of us. So with our profession of this belief in God, of a belief in His Son whom we call Christ, as the Revelator of God (and not only the Revelator of God but the Revelator of the laws of God to us),—with our belief in this there is need that we should carry that belief into practical action among men; and there is no way in which we can carry it out so fully, no manner in which we can so clearly exemplify it, as by obeying this injunction of the Blessed Master to follow the Golden Rule in every relation in which we are placed in life.

Shall we not then, beloved Friends, examine for ourselves yet more closely than has been our wont as to the spirit of our intercourse with our fellow-men? Shall we not to-day covenant with God that we will more closely serve Him in this relation? that we will endeavor by His aid, by His power, by the strength He has given us, to watch more closely over every thought, over every word, and over every act of our lives, that henceforth there may be a still greater attainment of or advancement toward a realiza-

tion of the fulfilment of this injunction? How it would do away with many of the differences that hinder the progress of the church and the individual. How it would lead us to watch carefully over the word we speak that it may not injure or wound. How it would lead us to seek the highest good of others in preference to our own good, and would this not bring the sweetest and holiest satisfaction in those moments of deep thought in which we take a retrospect of our lives? Would it not bind us more sweetly and closely to our fellow-men?

“AM I MY BROTHER'S KEEPER?”

“Am I my brother's keeper?” This is recorded as the language of Cain when the Lord had asked him what had become of his brother after he had slain him. This phrase is used and has been used in all ages of the world to shield men from the confession of overt acts of wrong or from acknowledging their responsibility for not doing the best they could to check wrong.

We are very apt to consider ourselves free from any responsibility for the wrong-doing of others, under the plea that each is accountable for his own acts. And while this is largely true, yet nevertheless it is also true that we are more or less accountable for the influences we are exerting which may have a tendency to lead others to do that which they ought not to do, or to shield themselves behind our act as a means of justification. In our religious life we have, first, the purifying of our own life; that is always the first work,—to be so obedient to the unfoldings of Divine Law that we may witness for ourselves a preservation from the commission of wrong; but this requirement is not placed upon us simply for our own happiness, but that we might be able to exert an influence for good over those with whom we may come in contact, or assist others so far as lies in our power to refrain from the commission of all things that are wrong or evil. We have to study our own needs, and the responsibilities under which we are placed. It is not enough for us to say, “I have done what I could to clear my own skirts of wrong, so far as relates to my own life.” We have to look around us as to how far we may be made the instrument to assist others to reach this condition,—as to how far the Lord may have demanded of us a work to do, that, if properly performed, would assist our brother or our sister.

If, in seeking to obey the law given me, which requires the surrender of my heart to my Heavenly Father, and requires of me, under that surrender, the control of each appetite and every passion, I have an individual duty to perform, from the performance of which I obtain happiness of soul, does that absolve me from extending an influence over those who are not as obedient as myself? Does that absolve me from taking my part in the world's great task,—to lessen the conditions of vice, of wrong, or of crime that abound? Must I sit down in my own sealed house, and say that the same God that has directed my life, will also direct the lives of others, and I must leave that to God alone?

Am I not, in respect to the influence I am to exert over the family of man, in part my brother's keeper? Can I absolve myself from responsibility to use the talents, the powers, the experience God has given me to aid others? When I look around me in the world and see so much of suffering, so much of vice, so much of crime, out of which grows so much sorrow, have I no part in alleviating these conditions? Have I a right to follow my own selfish feelings, to rest satisfied because through my obedience I have gathered rest, so far as my own overt acts of life are concerned?

I am aware, from my contact with men, and my conversation with them, that a feeling of this kind too largely prevails. We see around us many things we would regard as great evils, which need to be eradicated, but we are too often unwilling to do our part towards that eradication, shielding ourselves behind the inquiry, "Am I my brother's keeper?"

Take, for instance, the gigantic evil of intemperance, which we all know brings more suffering and more sorrow into life than all other evils combined. We know it has its origin in the demands of an appetite more or less acquired by the individual, but largely received as an inheritance, because of the actions or lives of his ancestors in the past; that while we recognize the need and demand of each individual, under obedience to the Divine Law, to forego the demands of that appetite, yet we cannot hold our-

selves blameless, and we have no right to shield ourselves behind the thought, "Am I my brother's keeper?" unless we use every influence in our power to lessen this evil. It is incumbent upon us not only to abstain from the use of intoxicants, but to do nothing in any way which shall advance their use or allow it to continue in the land, and to use all the influence we are capable of exerting in every possible right way to lessen its effect. We must not shield ourselves behind the idea that we may indulge a little, or that we may stand aloof from exerting the influence we can exert, or that we may hand the cup to a neighbor's lips, holding him responsible for not refusing it. If we do any of these things that either directly or indirectly contribute to the continuance of such an evil in the land, we are in part responsible to our God for the existence of that evil. We cannot, by any method of reasoning, or by attempting to hide ourselves behind the thought that we are not our brother's keepers, shift the responsibility from our own shoulders. We shall be held accountable for the influence we may be exerting in this direction. And so of every other evil that is existing around us, over which we may exert a power or an influence that shall tend to check its spread or its existence among us.

I have been made this morning more deeply sensible, I think, than I ever have been before, of this responsibility, which rests upon us as individuals, for the character of the influence we are exerting.

There are minds laboring under conditions of sorrow and suffering because of the existence of many things, the doing away of which would, we know, better their condition and that of humanity at large. We may think ourselves happy in the position in which we stand, by simply refraining from entering into any of these things we see to be evil. We may think we have done our part if we have set a proper example in this direction, have not allowed ourselves to be led into any of the extravagances of life from which comes suffering into the world; that we have

not yielded to the covetous nature of man, and thus set an improper example to others; that we have not given way to passion; that we have not allowed ourselves to become angry; that we do not, when we meet our brother man, and enter into conversation with him, enter into disputations whence grows bitterness of feeling; that we do not in any form violate the law of God, and then content ourselves that our work is done. No, beloved Friends, this is only another form of framing the excuse, "Am I my brother's keeper?"

While I recognize the need there is of being careful to live under divine direction in the performance of any of these duties where we are to exert an influence for good over our fellow-man, yet at the same time I see the care that is also needful to be exercised that we do not rest ourselves there. There is as much responsibility resting upon us for sins of omission as for sins of commission. We may violate Divine Law by doing that which we know is wrong; we may also violate Divine Law by refusing to do that which we know is right. We may violate Divine Law by refusing to exert our influence for the upbuilding of our brother and shielding him from wrong.

It may be necessary, in order to do this, that we shall enter into such a deep baptism of soul that we will even have to relinquish that which may seem to be good for us, in order that we may accomplish some good for others. Thus Paul gives the expression in relation to his experience: "Wherefore if meat maketh my brother to stumble I will eat no flesh forevermore, that I may not make my brother to stumble." There is in this simply the idea that if in our life there be that which, by our entering into it, may be the means of offending a brother, it is needful that we should abstain from that, or else we cannot exert that proper influence that we should for the good of our fellow-man; it stands in the way of our advancing their interests; it interferes with the proper testimony we might have to bear or the proper influence we ought to exert. There is no religious life that produces true

happiness that is not a life of self-denial in some respects, or in large respects. It is not only a self-denial of things that may be improper, but a self-denial at times of things that may seem to be legitimately right.

If there be a command given, an order, by the Divine Father, that we abstain from that which will do us no harm, yet may harm a brother, we must, in order to secure our own peace, and avoid the responsibility of our brother's guilt, abstain. It makes, I know, a narrow path for some of us. It may require the leaving off of cherished ideas and cherished thoughts and views; it may require the abandonment of habits we have not as yet understood clearly, as regards their effect upon other individuals, or upon ourselves. It is no just plea for us to say that others have done this or are doing it; it is no just plea to say that our fathers did it without condemnation; that will not avail in the least. It is only another form of again hiding ourselves behind the plea, "Am I my brother's keeper?" The thing for us to do is to watch carefully the monitions of the Divine Will; to watch closely the unfoldings of the Divine requirements; what it is we are required to surrender; where it is we are required to exercise our strongest influences in the best and purest manner. And when there is a clear opening as to what we shall do, when there is the full understanding of what the Father requires, our peace will always lie in the performance of that line of duty.

We ought not, indeed we must not, beloved Friends, settle ourselves down into a condition of rest, as in a condition of attainment that we may have reached. We know not the purposes of the Divine Father in leading us thus far. We know, while he may have surrounded us, if we have been faithful, with pain and sorrow, the result may have been to make us the instrument for extending the influence of God far wider than we had ever before done. We may have only been brought by Him through the spiritual education we have received up to that standpoint where we can the more clearly show our brother the proper way, by our

life, by our word, and by our willingness to make the sacrifices for his good.

Oh, I would say then to you, my young friends, who are gathered here this morning, toward whom my heart is warm, that you would remember this for yourselves, would remember that the Divine Father, in leading you, in making requirements of you, which, as you are obedient to them, will produce happiness to your souls, that you are not to rest here, not to think you have attained all that the Father requires of you because you have reached this state of rest, any more than in the attainment of worldly knowledge you are to think you have learned all there is to know. Something new, some new knowledge, is unfolded every day in life, in science, in the attainments of art, etc., and so there will be new truths opened up before you in the spiritual life, as you are continually obedient to what the Father requires; but it is not merely for your own gratification, not merely for your own selves, but there is in this that which is designed to make you useful in His hand to assist your fellows.

In my own experience and in the duties that have devolved upon me in the faithful discharge of what is required of me, in the performance of my every-day duty, in the watching over my own passions, is all of my work fulfilled? Would I be performing the service the Master has required at my hands if I stopped there? He has given me the call to the ministry; He has qualified me to some extent to bear my testimony before the people, and why? Is it for no purpose but to assist them to reach that same condition as the result of their faithfulness? Is it for nothing else but that I may carry comfort to some hearts, that I may be able to encourage others, that I may be faithful to the work allotted me? As I advance if life, as greater things are shown me, as experience becomes deeper, does it not qualify me more and more to faithfully perform the kind of work and service He has given me to do?

Then just so with you in your work; you will find it continually enlarging and expanding; and be not afraid or ashamed to do

just that part of the work the Master requires of you. Be willing to make any sacrifice that may be demanded of you, and He will stand by you and uphold you.

If I were to refrain from the performance of the work and service demanded of me in the line of the ministry, if I were to say, "God is just as able to teach every other soul as He has been able to teach mine;" that He can show to others that which they are to know, as He has shown it to me, and should therefore refuse to stand before the people and bear the testimonies of God, I should be shrinking behind that same plea, "Am I my brother's keeper?" In the matter of the duties demanded, not only of me, but of you, we are really in these things our brothers' keepers. We have not a right to live a life just as we like in this, any more than we have in the secular world. We are depending upon one another for the very sustenance that supports these outward lives. No one of us, unless he places himself, as it were, in a hermit's cell, depriving himself of the social enjoyments and the pleasures and profits of intermingling with men, is independent of his brother. We are, in some degree, responsible for that brother's welfare, even in secular matters, and it is equally true in regard to our religious lives.

I would then impress upon every soul that hears me this morning, the responsibility under which we are resting. You see around you the wrongs that bring so much sorrow in the world in the secular life, and I would ask each of you, with myself, to enter very closely into an investigation of the thoughts and feelings of our lives, and inquire of ourselves, Are we in any form or manner shielding ourselves behind the excuse, "Am I my brother's keeper?" am I engaged in any form of business, am I allowing myself to enter into any kind of enjoyment that in its influence tends to strengthen those habits of our brothers that lead them down to darkness and to death? Am I in any way preventing or retarding, by withholding my hands, or by being unwilling to make any self-sacrifice, the amelioration of the condition of mankind around me? And when we come to study this

matter thus closely, I apprehend there is not a man here, not a soul here, that will not find there is yet a work for him to do.

Oh, then, let us be willing to do it; let us no longer be willing to shield ourselves behind the excuse, "Am I my brother's keeper?" no longer indulge in the thought that each man stands alone responsible to his God, and "I have no responsibility for my brother" in the example I set, in the life I lead, and the influence I exert.

Ah, no, beloved Friends, this will not do. We will find, as some of us have already found, the more we have sacrificed for the good of others, the more we have laid aside our own selfish desires and attainments, the more we have become willing to do for others, the greater the joy that is given to our own souls. This is always the case; by stepping outside of our selfishness we make the greater advancement towards the attainment of that which we desire the most; of a heaven to-day in the world around us, and a Heaven in the world to come.

SALVATION FROM SELFISHNESS.

Whittier, in his poem of "The Meeting," gives expression to this thought,

That to be saved is only this,—
Salvation from our selfishness.

I apprehend all will agree with me that the object of all our religious devotion, of our profession and belief, is, in some way, to work out our soul's salvation, whether we look toward that salvation as something to be attained in the present, or only to be realized by us in the eternal world. The efforts of the ministry and of the missionary are all directed toward the saving of souls. Each concludes in his own way, or under his own particular line of thought, that he has found the best way. We, in this Christian land, as believers in the great mission of Jesus, accept His doctrines, His counsels, His teachings, as those which most readily and truly lead up to the attainment of that which we are thus hoping for.

If this thought of Whittier's be true, it simplifies very much the nature and character of the work necessary for each of us to do in order to attain this end. It makes it something tangible, something practical, something which belongs to the present life. It differs somewhat from that which has been long taught in the world in that it does not call upon men to embrace any particular doctrine, to place their faith in anything that is done without them or has been done without them, to accomplish a work the effects of which are only to be realized in another state of being; but it brings it directly home to the present life, it strikes directly at our living in the world, at the manner of thought which we allow to find a resting place, as well as the act which flows out from that thought.

It does not, by any means, involve the idea that there is no right selfish action. It does not involve the idea that man may not give proper latitude to the cravings of his nature; but that we are to be saved from the control of our nature by that selfishness—that we are to be kept from becoming subjects of that selfishness. It involves, also, the thought that sin is the result of yielding improperly to that selfishness; that, if we are to be saved from sin, we must be saved from our selfishness. Very simple. It takes away the idea that we are responsible for or placed under any adverse conditions, by anybody else's sin. It places each individual of us upon his own bottom, as it were, his own foundation, and makes him responsible for his own acts. If we study carefully the workings of our human nature we will find there is a great deal of selfishness in it, and there is a great deal of that selfishness that is right. There is the proper observance of the laws of nature in the care of the physical life. We have to give it attention. We have to provide the sustenance for it; yet we must not allow that demand to so absorb our whole time and our whole attention that we cannot take our proper part in life in other directions. We must not allow the promptings of our nature to provide for the support of life,—the proper selfishness of our nature,—to interfere with the growth of the intellectual nature, or with proper social indulgence, or social minglings with the world, and certainly not with the cultivation of the higher nature, the spiritual nature; nor must we allow ourselves to be so absorbed in providing sustenance to further our own physical lives as to render ourselves entirely oblivious to the needs of others, or to make us forgetful of their rights and their privileges. By so doing, while we may attain large provision for our own sustenance, we may be bringing disorderly conditions into the world. This may be done in very many ways. I need not enter into details. The thought will be patent to every one among you that there are very many methods by which men may, in their selfishness in providing for their own needs and those of others who are dependent upon them, do great injustice to others by simply looking at themselves and their own

selfish interests. They, in this manner, commit a sin. They interfere with their own social happiness; and they also interfere with the higher happiness, and the social happiness of others. This is a wrong that needs righting.

The conflict between capital and labor, in the manner in which it is largely carried on, has its origin in this selfishness on the part of each. It is one of those things that needs righting in some form, and it can only be righted by the control of the selfishness of each class, each being careful not to do wrong towards the other. We can readily see that, if this were the case, there would be no binding of improper burdens by the employer upon the employe, neither would there be, on the part of the employe, a shrinking from the performance of the lot assigned him and doing it properly and well.

There are, too, the passions of our nature, the varied appetites, the very many ways in which we are looking after our own selfish interest. It is in this manner we sin. We yield in some form to the promptings of our own natures, our own desires, our own wishes, and that whether it be sins of commission or of omission. If there be a clear presentation of duty to be performed, a requirement that we ought to do something for our neighbor, to exert an influence either by word or act for his good, and we hesitate to do it, we plead our excuses,—perhaps our time is so closely occupied in other directions, or we say we are unworthy to take up the work, that we are unfit for it:—we use all these excuses simply to get out of doing that which we see we ought to do; and this has its origin in a certain sort of selfishness, for there are different degrees of selfishness in our nature. Trace it as minutely as we can, in all its ramifications and bearings, we will find ourselves brought to one conclusion: wherever we commit a wrong, or refrain from doing a right, we have some selfish motive underneath that prompts us,—something that leads us to refuse to do what we know we ought to do, or refuse to leave undone what we know we ought not to have done; and this pervades all classes, all individuals and almost every act of human

life. And the result is always sure—when we do that which we know we ought not to have done, or refrain from doing that which we know we ought to have done, it produces unhappiness, disturbs the quiet of the mind, disturbs our rest and peace. We need not acknowledge it to one another. We are so constituted—some of us at least—that we are very secretive; we are reticent regarding our own feelings and thoughts; yet the all-seeing eye of the Divine One, that penetrates the thoughts entertained by every heart, knows, as we know, that we are not at rest, that we are not satisfied with our own doing; and I think there are few of you before me that have not, in your own experience, found this to be true, and that have not, like myself, again and again resolved we would not be found in this same condition again.

The work, then, the important work of salvation, lies right here in this practical manner of being saved from our own selfishness, which will save us from the commission of sin, save us from breaking every law of the Divine Father that has been made known to us, and as a result will keep us in harmony with the Divine Father.

Now this is a work that cannot be accomplished in a moment. And here is where I would differ very largely from the thought we see so frequently expressed, that when there comes over a man a conviction that there is need of a dependence on some higher power, the lips may express the thought, "I believe," and that soul is then saved,—that it is a momentary work, accomplished in a moment because of the result of the conviction that there is need of being led by a higher power and of giving the heart up to the service of God. I believe many have made their mistake in this direction by harboring the thought that because they made a profession of a belief in doctrines, or a belief in Christ, they were therefore saved;—that from that belief, they would in the eternal world be pardoned for all the wrongs committed here. I believe there is danger, beloved friends, in the acceptance of such a view, because there is no one of us who has had experience in life who does not know, who has not deeply realized, that we are only safe

while we maintain the watch day by day; that however earnestly we may give our hearts to the service of the Lord, however deep may be the devotion, or the conviction that may rest upon our hearts that we must thus yield ourselves to Him, we have only taken the first step in the right direction. We have not yet been saved from our selfishness. We do not know in what moment the trial may come when we, not being found on the watch, may yield to some form of selfishness.

When we look over the history of the Christian Church through the past ages, and in our own age, and see how much there is yet existing of the evidence of selfishness in so many forms, we must be brought to the conclusion that not all who have professed the name of Christ, or to believe in Jesus, have yet been saved from their selfishness. When we see the divisions that have been the experience of almost every religious organization, when we see the bitterness, the strife, the contentions that are found within their borders, when we see the arraignment of men for daring to think differently from their fathers, and their fellows assuming the seat of judgment over them because of expressions that differ from certain views of theology, is it not patent from this standpoint to every one of us that there is yet much for all the churches and for every professor of the Christian name to learn in the way of this kind of salvation to which the poet calls our attention?

I have no controversy with other men's views. It is not their views that I am speaking of. I have no controversy with their beliefs; but I do want to inculcate a deeper thoughtfulness in regard to the obligation resting upon each one of us, in the working out of our souls' salvation, that we shall not rest simply upon what others have gathered, or upon mere forms, or doctrines, or dogmas, and then conclude our work is done. Just so long as there is in the world so much crime, vice, wars, and rumors of wars, so long as there are contentions and strife within religious borders, just so long will there be need of bearing testimony to the simple method of salvation which was thus brought forward in

my text,—need of a deepening in the life, of closer study of man's responsibilities and of his capabilities, in order that he may realize what is meant by being saved. If every Christian professor throughout the land were to live a life exemplifying salvation from his selfishness, who of us cannot see that there would be a different condition of things throughout the world? Who of us cannot see there would be a different feeling existing between man and man and between the brotherhoods of men?

Then there comes the question, How shall we be saved from our selfishness? It is one thing to know what we ought to do; it is another thing to do it. I can only refer to my own experience, which has been somewhat peculiar; and although I have borne my testimony before in the hearing of some of you, and the statement I shall make has also been criticised, yet I must again present it, and my reasons for it. I have no other Saviour but the Spirit of God, the Christ within me, revealing to me directly that which I have to do or to leave undone. In my earlier years all dependence upon the past was taken from me. My faith in those who stood high in the Society was shaken to such an extent that I resolved I would never darken the doors of a Friends' meeting-house again. And from my standpoint, my selfish standpoint of reasoning, I soon reasoned away all the faith that had been taught me, that there was a power that was unerring in its revelations to the souls of men of the law of right. It did not take me long, from this standpoint of reasoning, to reason away everything of a religious character—to even deny the existence of a God. I see now, I believe now, that that dispensation was permitted, in Divine wisdom, to make of me a Friend from conviction, as I had been a Friend from birthright—to teach me the lesson, through the revelation of God Himself, that He did reveal Himself to the children of men, and would reveal to them all of the knowledge they needed to know in order for the salvation of their souls. It was when alone in the field, like George Fox of old, with no human being around me, struggling against the convictions of the Spirit, bringing to bear all of the powers of reasoning and sophis-

try I possessed to convince myself that there was no Supreme Being, that my God met me and furnished me the evidence, so clear, so indubitable, that from that moment to the present I have never had a doubt of His existence, nor of His revelation of Himself and of His law directly to the children of men. I could not, in words, open to any other heart the nature of that revelation and that conviction. I simply say it was sufficient for me—that has been the guiding star of my life since. All I am, all I ever have been, all I have done for good, all the influence I have exerted to carry comfort to any soul, to uplift any drooping heart, to encourage any one to continue in obedience to the Divine law, has been because of my faithfulness to that revelation in my own heart. It opened to me that I must first restrain myself and control the selfishness of my nature. With a nature strong and passionate, quick, impulsive, easily aroused, sensitive, quick to feel indignation, this seemed to be almost the first demand made of me—to control that passion, that selfishness of my nature; to keep in check those things which I found so disturbed my own quiet, and which led to contention—for no one loved controversy up to this period of my life more than I. Whenever an opportunity for argument or controversy opened, I readily embraced it. But when I came under this conviction of Divine power, that met me in my field, I found this must be laid aside. As I look back over the experience of my life to that moment I can see that such controversy had always left me with unpleasant feelings. It had never been carried on without some warmth, some expressions which in my calmer moments I would have been glad to recall, and it always left me disturbed in spirit.

This was among the first of the requirements,—to lay down that selfishness; and as I yielded to it, Friends, I found a sweeter happiness. It has not, as you know, prevented me from expressing boldly and clearly what I believe to be true, but it has kept me in so far as I had the command of language from expressing it in that controversial manner which was calculated to wound.

Then came other requirements of a similar nature, little by little. Although in that communion in the field with my Heavenly Father, there alone with Him, I had yielded my life to His service, had covenanted with Him then and there I would do all He required of me if He would give me strength to perform the requirements, I was not saved then—in that moment. It had not all been accomplished. Day by day, week by week, month by month, and year by year, as the years rolled on, I have found here and there—yes, almost every day of my life—something that needed to be controlled to save me from my selfishness. The selfish powers are continually asserting themselves to be gratified. There is no attainment, no condition to which the human mind can reach, where they are so completely under control that they will not at times re-assert themselves. They are so necessary for all the legitimate objects of our being; it is so imperative that their reasonable demands should be satisfied in order that we may properly fulfil the functions of life, that their proper strength may easily develop to entire mastery of our natures unless we watch over them carefully every day we live.

When we come then to realize what are the responsibilities under which we are placed, that this is a daily work, then we realize there must be a dependence upon a power higher than our own. We say we believe in God, we believe in Christ as the Saviour—but how? Is it sufficient to believe there is a God who rules in heaven and overrules in all the earth, a power that created all things, who is the Father of all spiritual life? Will that mere belief save me from my selfishness? Will the belief that Jesus came into the world as the Saviour of the world, with a mission to show to the world, a life lived free from all selfishness of human nature, by obedience to the power within Him,—will a belief in Him save me from my selfishness? I want to bring this thought home to some of you to examine carefully in regard to this. It is not that I, by any means, would lessen or undervalue this belief in God. Oh, no. Full well I learned that lesson through depths of suffering; yet there must be a cordial co-operation on our part

with the revelation of the law of God to enable us to control our selfishness. There must not only be a belief in the existence of God, not only confidence in the law He unfolds to us to obey, but there must be on our part obedience to the law.

But where shall I get knowledge of the law? How shall I know when and where I am to control the selfishness of my nature? Shall I turn back to the records of the early fathers of this church? Shall I read the writings of George Fox, William Penn, Robert Barclay, Isaac Pennington, to find therein that which will meet my need for to-day. Is there anything found in their writings, grand as they are, that will meet the condition in which I may be placed this morning? No; you know it is not so. They have simply given us a record of their conflicts and of their overcomings—not of all the specific conflicts they met; no man can put upon paper or print in a book the struggles of every hour of his life, the conflicts he may meet. And if he could, there are no two of us who will meet just the same conflicts in the same manner and at the same moment. We cannot in such manner make a law for ourselves. So if I open the lids of the Bible, and read there the grand and valuable truths that were revealed to men in the past, they will show to me how those who were obedient to the law given to them were kept and preserved from doing wrong, and how those who were not obedient to the law given them met condemnation and disquietude of soul, and as a result entered into varied forms of captivity; and while all these are lessons to me, showing me the results of obedience or disobedience to the Divine law, they do not give me to understand just what I am to do to overcome my own selfish nature. Each individual of us must find this out for himself, and it can only be found out by the particular revelation of Christ, the Spirit of God, the power and wisdom of God, in our hearts to-day. Thanks be unto the Father, He sends that beloved Son to-day just as freely, just as universally, as He does the light that emanates from the sun in the heavens to all material things. It penetrates every heart. It reaches down into every soul. It is like tendrils, or the nerves of the

system, conveying unto a loving father the condition of every rational soul living. And there comes down, as with telegraphic quickness, into each heart, the lesson, the teaching, the law to guide that heart to-day—all in a moment telling where we shall restrain ourselves,—where we shall control the selfishness of our natures in refraining from doing wrong; or opening to each soul that he wishes to use as an instrument in His hands just when and where that soul is to work.

Obedience to this revelation, then, is the means of saving us from our selfishness. It keeps us in harmony with the law of our God, and preserves us from the commission of that which is sin in His sight. It keeps us to-day in a heaven here below. God has the reign, the rule, the government in that spirit, and that produces heaven here. And as we continue, each hour of our life, thus to keep in harmony with this law, to be obedient to this higher revelation to us, to listen to the revealing of the Divine Spirit, we shall know of being saved day by day from our selfishness, and through that saving day by day reach a condition of harmony with our God, and be at peace with Him here; and then, whether the summons shall come in the morning of life, in middle age, in old age—whether it shall come as in the twinkling of an eye, or after being prostrated upon a bed of suffering for long days and weeks,—we shall be found ready to meet our Father in the realm of eternal bliss, and shall hear His welcome, “Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

Nor ought there to be anything discouraging in this to the young. Some of you may think from the thought expressed that the work before you is endless—that there is no hope or prospect of reaching a condition where there shall be final rest from this conflict. You will find this to be true in all things pertaining to life. You may provide to-day for the wants of the body; but you know we have also to make provision for the morrow. There is no period in which we can entirely rest from our

labors for the preservation and care of the physical life. We have to take the needed food to supply the demands of nature. In our intellectual culture, you know there is no state, no attainment that has yet been reached by the human family beyond which there is not something yet to be learned. We think we have finished our education, when, in fact, we have only just obtained the needed implements to continue that education, and if we be thoughtful, earnest, seeking minds, we shall always find something new to learn in science, art, and literature.

It is equally true in our spiritual relations. We must not expect that we shall attain to a position where there is nothing more to learn or to do, any more than we can in those relations belonging to the physical and the intellectual. There is a growth and development of the soul life just as much as there is a growth and development of the physical and intellectual life.

Nor are we in a condition where we can understand all of the requirements of the Divine Law, or where we should be able to obey them all, were they unfolded to us at once, or in the beginning of life. It is truly said, Sufficient unto the day is the evil thereof; it is equally true that sufficient unto the day is the good thereof. We have to do day by day just that duty which the Lord unfolds for us to do. Strength will be given to us to perform that duty; if we are faithful in the performance of it we will get our reward. Obedience to the Divine law will be just as needful in the young as it is in those of use who have had more experience in life; and the result will be the same. And as faithfulness in the performance of the duty of one day better fits us to perform the duty of another, and as it will be easier to act in harmony with the Divine law the longer we obey its dictates, and thus control our selfish desires, it will thus become more and more easy for us to continue to control them. So there is no need of discouragement.

If you, in your young life, were to have set before you all of the tasks in the physical world you are required to do, it would be

appalling. You would scarcely find ambition sufficient to enter upon any of the duties of a business life; but as each day's duty comes, with the strength given you may perform that duty. And you know you go on until it becomes easier and easier to carry on any of the forms of business in which you may be engaged.

This is equally true in regard to our working out our soul's salvation. If all were at once to be demanded of us,—every sacrifice we have to make, every duty we have to perform,—there is no human mind that would not be appalled, and shrink from entering into the work. But it is just as true in the spiritual as in the physical world, that, "As our days so shall our strength be."

I want you then, beloved Friends, not to feel discouraged, disheartened, or appalled, because there will be continually before you these struggles in your spiritual life; but you will find the Lord's arm will be underneath to sustain you,—that that arm will never be shortened, nor that ear heavy to hear your cries and to give you the needed strength to enable you to be obedient to all the demands of the Divine law.

DELIVERANCE FROM EVIL.

My thought has been turned this morning to the origin of evil as a subject of deep interest and importance, since upon our understanding of it largely depends our idea of our duty as religious beings. I remember very early in life frequently hearing the expression that good and evil were set before us and we were given the power to choose which we would accept, and I think that that idea has more or less pervaded religious teaching down to the present time. This seems to me to involve the thought that God made evil, for no other power could create it. I have been unable to find anything that has been written in the past which sustains this idea. It is true that in the Scriptural account of the Garden of Eden it is said that the Lord planted in the garden all sorts of trees, and that He also implanted the tree of the knowledge of good and evil, but we must remember that He forbade man to partake of the fruit of that tree. Therefore in the beginning He did not place good and evil before man in the sense in which it is commonly understood.

Then, again, I remember the teaching which, has been common all through my life, that evil came into the world through the yielding to temptation of our first parents, and has continued in the world from a similar source,—that temptation coming from a satanic being to whom men generally give the appellation of the devil; and in order to substantiate this theory there has been interwoven with it the idea that at some period or other an ambitious angel in heaven, aspiring to be equal with God, fell, and because of that fall or because of the penalty which necessarily followed, an enmity sprang up between him and God, and he has ever since been endeavoring to thwart the designs of the Almighty in seeking to further the best interests of man.

The inquiry always did come to me, whenever I thought of this idea, if Heaven be a place where God has the entire control, a condition or a place of entire happiness, what was it that could possibly have induced an angel to attempt to thwart the purposes and laws of God? and I must confess that I have been entirely unable to satisfy my own mind how such a thing could be possible. It seems to me to be entirely inconsistent with all the thoughts I have of Heaven. We read that in the beginning, when the law was given man, the serpent appeared in the garden and sought to beguile the woman, and to induce her to believe that the penalty which the Almighty had said He would impose for the partaking of the forbidden fruit, would not be imposed. To that serpent is usually ascribed the idea of a devil,—that it was his Satanic Majesty in this form, alluring the woman to transgress the law of God. To me this is simply an allegorical illustration of the manner by which all rational souls have been tempted from the creation of man to the present day; entirely separate from the idea of any distinct being who has the power to tempt and draw man away from his allegiance to the Divine. If we think for a moment what is involved in the idea of the existence of a being who can be tempting the vast numbers of the human family in every part of this globe at the same moment, we can readily see that we must ascribe to such a power the same omnipresence we ascribe to God. And it is not much wonder that in past ages the thought found a lodgment, and many adherents, that there were two gods,—the one a god of matter and the other a god of mind or soul; and that these two gods were continually at war with each other, the one seeking to seduce the man from allegiance to spiritual requirements, and the other lifting him above the domain of the sensual. Out of this grew that other idea that the more the man punished the body, the better it was for the soul; the more he exercised control over the cravings and desires of the natural man, the faster would the soul live and grow in acceptance with God. And we are to-day not entirely rid of the idea that a life

of asceticism, a life of stern repression of everything that is joyous in the human life, is the true religious life. This is the inheritance that we have received from the past, growing out of this idea of the existence of such an evil being, with God-like powers and prerogatives. In this idea the dominant theology of the world to-day has its basis.

I refer to these things in order to contrast them with the view I wish to present before you this morning, because it seems to me there is a clearer and more rational idea of the origin of evil, and one which, when thoroughly understood, will do away with a great deal of the mysticism that surrounds the religion we profess. I claim that God never made anything evil; that it is true, as asserted in the account we have of the creation, although given in allegorical form, that when He had surveyed the workmanship of His hand, He pronounced it good, and not only good, but very good. I cannot conceive it possible that that being whom I regard as all love and goodness should have created anything evil, and I therefore conclude that whatever of evil man has ever known has been of his own creation,—created by his disobedience of a law that was intended for his good; a law good in itself. When God gave man all his powers and passions, when He gave him access to the tree of life and to the tree of the knowledge of good and evil, that tree of the knowledge of good and evil was not designed for him to use as a part of his nature, but in order that he might be a free, intelligent being, that he might have the power of choice; for by exercising that power of choice rightly he would advance his interest more and enjoy greater happiness than if God had made him a mere machine and placed him in such conditions that he could not do otherwise than follow the law that was always leading to good. It is only in this way that we can possibly draw the conclusion that good and evil were set before man. God made it possible for man to reject His commands; He made it possible for man to refuse the higher laws of his being as well as the lower ones, but he has always imposed

a penalty for the disobedience of those laws, simply to induce man to become obedient for his own best good. Evil then came into the world first by the disobedience of our first parents. It is in the world to-day because of the disobedience of those who are living to-day;—not simply because it is an inherited quality, not simply because those who have lived before us did not do right, but because we ourselves do not do right. The same tree bearing the knowledge of good and evil is given to us; we have the same liberty to partake of it to-day that any have had in any age of the world, and there is also the same law given us forbidding us to attempt to do it. I understand this to mean simply that man is not to allow himself to be governed in his spiritual relations by his own unaided will and judgment; that the Almighty intended in the beginning to keep, not only control and supervision, but direction of man's life, that He might preserve him from the commission of wrong, and thereby keep him as happy as it is possible for him to be in the many vicissitudes incident to human life. If then these premises are correct there is no need for us to fear the existence of a being outside of us with co-ordinate powers with God. There is no necessity to look for or to anticipate that our temptations come from such a being, for we will find abundance of them, and all that we need to, all that we could possibly overcome, without attributing them to the devil. If we will lay aside the prejudices of our early and later traditions, if we will gradually examine ourselves as we are, we will find, I think, that every temptation that assails us arises from within us, in the simple desire of some power or other within ourselves to be gratified improperly. It is not that the desire is wrong; there is no wrong in being tempted; there was no wrong in the serpent seeking to beguile the woman. That serpent represents to me simply the cunning of the human will, the sophistry of the human mind, endeavoring to convince man that what he felt impressed upon him as the law of God would not be carried out. There was no special wrong in this; there is no wrong in God's giving to man

the will, the power of reason, the power to argue; none of us will believe that that is wrong, and yet this is just what is represented by the serpent. It is, if we look at our own individual experience, beautifully represented by the nature of the serpent, as cunning, as subtle, as crawling, as twisting, as twining; but the business of the man was to keep away from this;—not to look to this kind of reasoning, but to look to the direction of the Father. When he listens to this, then, represented by the character of the serpent, his evil begins; then his sin commences, not before. He does not need to hold communication with any other being outside of himself; he does not need to fear anything going about, in that figurative language, a creature like a roaring lion seeking whom he may devour; he has it all within himself. All temptation in man comes from the things that were created by the Almighty and pronounced good. I care not what it is; it makes not the slightest difference how presented, it has its origin in the improper use or gratification of some one or other of the laws which God has planted in man for good. He will find there the sources of all his temptations, and the origin of all the evil he knows. While there are evils afflicting mankind around him and from which he may suffer the consequences, they are not evils to him in the sense that they interfere with his happiness with his God; they are not sent to him except as he allows himself to move along in the same tide or same channel. When we come then to the accident of position in which we are placed by our Heavenly Father, that we are surrounded by good instead of evil, good influences instead of those that are evil, except as we pervert the good influences, we may then discover the necessity there is of our listening to the voice of the Divine, in order that we may be saved from entering into or co-operating with those evil influences. We may then readily learn why those who recognize the voice of God as speaking just as intelligently to the soul to-day as in any age of the world, recognize that that voice has come with what we call light, which sheds its abundant beams upon the understanding of the human mind to-day for the further purpose of

its preservation from the commission of evil. Its object is to light the soul of man and bring it to be obedient to the light of God ; to simply follow out the desires of the human just so far as they are necessary for man's well being ; to give latitude to the desires of his nature in every direction just so far as they are necessary to promote his higher interests, and no farther. And with this view of things, we may well see that no law could be written in a book that would be adapted to meet the conditions of every individual soul. As far as it goes, it might be true as the revelation that would be made to those who opened it, yet it could not be made sufficient to meet all the conditions of the human family. Let us remember that God is universal, that He takes cognizance of all His creation, that every soul is an object of His care, that while He numbereth the hairs of our head He does not allow the sparrow's fall to go unnoticed ; that we are ever in His presence. We may dispute His law and still be in His presence ; we may allow evil to find a place in the heart and still be in His presence. But His presence, when it comes in these conditions, as a reprover, while we feel it destroys our peace, disturbs our happiness, is designed for our good ; He does not come there as an arbitrary being with feelings of passions or vengeance, because man has not done as he ought to have done ; He does not follow man with the penalty of violated law simply for revenge, and to satisfy or wreak His vengeance or anger,—He comes there in His omniscience to induce a return to God ; to plead with man to leave off the evil of his way and to submit himself to His higher and better direction, that he may thereby promote his higher happiness.

Here, beloved Friends, is what I understand to be the design of the Almighty in imposing penalties for violated law, and in this lies the sum and substance of all I know regarding salvation. It is what it seems to me the position of man imperatively demands for his preservation, for keeping him from the commission of sin or yielding his heart to that which is evil. If any of us will carefully study our own selves, turn away from the dependence

upon anything else outside of us, lay aside our prejudices, and carefully examine that which we have known for ourselves, we will find that there is not a day passes, scarcely a moment in our lives, that we do not need this kind of preservation, the aid of some power higher than our own, to keep us from yielding to the improper promptings of desire, and therefore the commission of evil, and right here, beloved Friends, to me comes in the beautiful lesson of the life of Jesus. The reasons I understand that differently from the interpretation which has been taught in the world are these; Adam was not obedient to the law which God had given him; he fell from that state; he lost his place in Paradise. Others who followed him also lost their happy condition, not because he had, but through similar means. A state of idolatry grew up among the people; while there was a recognition of the need of a worship of a higher power; while there was still implanted in their beings something which naturally taught them that there must be a dependence upon a power higher than their idols, yet because that being was invisible to the naked eye, because they couldn't hold a conference with it with the natural ear, they must fain make an image of their idea, and this led up to the idolatry which has so often marked the history of the world. They were then departing from their original condition, and still God loved them through all this, still He thought of them, and adapted His law to meet their condition, continually reminding them, however, through the prophets, that there was but the one God and Him only must they serve; continually drawing their attention away from the idolatrous worship into which they had been lapsing. Such was the condition of the world when Jesus came. Though the Israelites had been brought back from the land of their captivity, a condition brought about by their idolatrous worship, and while they had for the time being forsaken the worship of their idols, there was still the worship of the law; there was that which carried their attention to something outward, and so Jesus was sent into the world to live before them that perfect life, meeting the temptations and trials that surround the

human family, tempted in all points, as we are,—that is, having the same passions and dispositions, the same propensities, the same powers with which the natural man is endowed,—passing through the temptations you are all familiar with when Satan is represented as trying to tempt him (which temptations I understand simply refer to that which was going on in his own mind, hoping that the human will that dwelt within Him would permit Him to do something before the world to make them recognize Him as their king, as their deliverer, as their Messiah), but able to reject all this and simply carry out the purposes for which He was sent into the world, to show that there was a possibility that such a humanity could be controlled by the Divine Power dwelling in it, in its fulness, for the object for which He was sent into the world, showing that His salvation lay not in something that was to be done by something without Him, or something that might be done by and by, but that He was preserved from the commission of sin by constant continual obedience to what the Father required of Him, and so may we be. Such is my faith at least; such is my religion. I have never been acquainted with any power that tempted me except that within my own self. That being properly used was always good. I might draw example after example to illustrate this thought, but I am speaking to intelligent people, who can carry out the thought perhaps just as well as I can. I ask you to examine it carefully, and see whether you cannot find a reason within yourselves and within your own lives for all the temptations you have ever known, and whether, when you have been preserved from these temptations, you did not find this preservation by listening to the voice of the Lord, to the higher power impressing on you what was right for you to do.

I know that in these expressions I would seem to contradict the popular idea, so long entertained, that Jesus was the Saviour of the world. I know this thought strikes very closely in some minds. I realize its force, because of the reverence that has been paid in the past, and from the educational ideas that have been entertained, but I must, if I declare anything, declare what I know

to be true, though it may strike at some of these prejudices; though it may be different from that which many have held. I know how hard it is to break away from our early teachings and to dissociate in the mind those teachings from that which may really be true and which we have not heretofore comprehended. As I often have said before you at other times, I recognize Christ as the Saviour, but not Jesus. I make a distinction here; Jesus, the name of the humanity that appeared before men for the purpose of teaching man how to live; Christ, the power of God, the spirit of God, as present in the heart of every man and every woman, to save from evil, to save from sin; that the Christ dwelt in Jesus in its fulness, for He had a larger work to perform than we. He came to live that life before men, coming as their Messiah, to the Jews. Now Messiah does not mean saviour; it means anointed. Coming as the anointed of God among the Jews, to live before them that practical life, to show them, to prove the character of His teachings, that by obedience unto what they knew to be right they would be preserved from the commission of wrong, and man could be kept from sin, that which kept him, that which preserved him was the Christ, the power and the wisdom of God. The Son of God is a spirit. That Christ is present to-day in our hearts if we allow Him to come there; that medium through which God reveals Himself to man and points to him the path which he has to walk in and which will preserve him from the commission of evil, is just as present in our hearts to-day as it was in Jesus. That is the Saviour I acknowledge; that is the Christ I acknowledge as my Saviour; the Christ I acknowledge as my Restorer. When I have committed a wrong, when I have yielded to the influences of passion, when I have disobeyed God's law, I have found in the cool of the day, in moments of reflection, that spirit of the Lord I call Christ communing with me, convicting me of my error, and pointing out the path to be pursued in the future that I may retrace my steps. That I understand to be my Christ, my Saviour, my Restorer, and I have found, as I have been obedient to it, it has always brought me back again,

even though sometimes carrying me down into that deep humility of soul, requiring me to make open acknowledgment of my fault and of my mistakes. When we remember then, beloved Friends, that all these things are carried on within us, that each individual of us is responsible for the evil he commits, that every evil he knows, so far as himself is concerned, originates within himself,—when he becomes conscious of this fact, I claim it will make him more watchful over his life, he will feel a deeper responsibility resting upon him for his own happiness. When he can lay the blame upon another, when he can think that he is placed in positions where he cannot help himself, because other and more powerful influences are seeking to direct his life, he finds a sort of palliation for the wrong done, and will not make the earnest, zealous effort to overcome the wrong that he will when he becomes conscious that he himself makes his own sin by the transgression of that which he knew was right. This brings him then to realize that if he would be preserved from the commission of wrong, kept from entering into a state of evil, he must, because he cannot by his own powers or own reasoning, or his own will, thus control the promptings within himself, be dependent upon a power higher than his own; it will lead him then to seek for that power more earnestly, more strongly and more devotedly, that he may be preserved from the commission of that which does so much to disturb and destroy his own peace, and in its effect on those upon whom he may exert an influence be also detrimental.

When we find that there is within ourselves the power that will enable us to thus control the promptings of our desires; that the Christ is not way off yonder,—as Whittier so beautifully expresses it,

“The dear Christ lives not afar,
The king of some remoter star,
Listening at times with flattered ear
To homage wrung from selfish fear;
But here amid the poor and blind,
The lame and suffering, of our kind,
In lives we live, in prayers we pray,
Life of our life, he lives to-day,—

When we realize He is just as universally present in our hearts as the sunlight that illuminates the whole material world; we need not go back to men who lived in the past, nor need we go to those who are living in the present, however pure may be their lives, to know what this Christ would have us do to keep us from the commission of evil; but we will find it right within ourselves if we will turn there and commune with it. It will lead us so that though the world may not always understand our actions, while it may condemn much that we do, yet we may be at peace with God, and may be prompted to do that which is good in the Divine sight, although it may not always meet the approval of man.

O, beloved Friends, my heart warms with love toward you, as you are gathered here this morning; I am not speaking this as a criticism or to hurt; but because I want to draw your souls nearer to God; I want you to realize in life every day, and I want to see realized in all men's lives every day, the aspiration of that beautiful hymn, "Nearer, My God, to Thee, Nearer to Thee,"—that it may not be simply the sound that is pleasant to the ear, but the experience of a life, and one that we may find around us every moment that we live, drawing nearer to God, recognizing His power and presence within us in our different vocations in life, in our social enjoyments as well as in our religious ones. While it will often restrain us from the commission of an act that will disturb our own happiness or interfere with the happiness of others, it will at the same time give latitude to all that is innocent and pure and blissful, to all that will enable us to bless ourselves and to bless our fellow-creatures. By blessing our fellow-beings, we bless ourselves the more. It enlarges the life; it leads us to do good, kind acts towards those who are in less favorable condition than ourselves. It leads us to help those who are in need, and at the same time to extend a loving feeling and kind, tender sympathy to those who may be in a spiritual condition under a state of depression,—the loving influence of a life led always by the Divine, as is so beautifully illustrated in the life of Jesus, in His going

about doing good, declaring the truth, even though that truth was at variance with the professed theology of the day, constantly doing good to those who would persecute Him and who eventually put Him to death,—that I need not show in detail how it will be illustrated in our own lives in our measure.

O beloved Friends, let our religion become of this practical character. Let us seek to satisfy ourselves as to what we are, what we may know, and we will find a vast field in which to employ our talent. We have God all the time, and we realize day by day there will be a growing, a deeper and a purer love for God, and a deeper, a broader, and purer love for man.

THE SPIRITUAL RESURRECTION.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened.”

I have not been unmindful that all over our land, and in fact in all Christian countries, the present is a day set apart for peculiar services with the view of commemorating the generally-understood resurrection of Jesus. It is a day, to the Christian world, of peculiar significance; and yet we who gather here have not found it our place to take part in these ceremonial observances, but have gathered in our usual unostentatious way for worship. And yet it may not be amiss that our thoughts shall be somewhat turned towards the lessons that are involved in these ceremonial observances, that we may draw therefrom some spiritual lesson which may fasten more deeply upon our minds the necessity of an entire dependence upon a spiritual Christ, knowing Him to have been arisen in our own hearts.

While the text I have quoted does not seem to have as peculiar a significance or application toward these ceremonies, it nevertheless has an application toward this spiritual understanding, and an aid to our spiritual advancement, by calling our attention indirectly to the necessity of a dependence upon the immediate presence of the Divine Spirit or Christ of God in our own hearts.

To ask that we may receive, to seek that we may find, to knock that it may be opened unto us, involves first, the consciousness of our needs; a consciousness that there is something we do not have, and which we cannot, by our own unaided powers obtain; for this passage was designed to teach a spiritual lesson, and is, so far as I understand it, only applicable to man's spiritual needs

or wants. We are not to receive the things of this world simply by asking for them; we do not always obtain them by seeking for them, nor is the wisdom of the world always opened unto us by knocking. But in our spiritual life it is different. There must first come the consciousness that we need something more than we have; that the human powers, however highly they may be cultivated, cannot give us that which the soul life needs. This requires of us a humility of spirit, a humbling before the power that can give; it demands of us a recognition of a power higher than our own,—a power to which we have ascribed the name of God. And not only a recognition of a power omnipotent and omniscient, as we call God, but of a loving Father. We are to recognize that even though we may be conscious we have not done all we should have done, or have done that which we should not have done, yet there is One to whom we can go, of whom we can ask, whom we may seek for the treasures of His knowledge and love. We may knock at this door assured that there will be, in accordance with our varied conditions, our varied needs, an opening to us.

To those who have not wilfully transgressed a Divine Law, if there be any such; who have done the best they could under the circumstances in which they have been placed, in living out the instructions that have been given them by those under whose care they have been placed, there will come a time, as there always does come a time, when there is a consciousness that this instruction does not meet all the needs of spiritual life. There is a longing in the soul for a higher knowledge or a clearer perception of the lines of duty that are requisite to follow. Then comes with this consciousness the need of asking,—that means prayer;—an earnest inquiry into our own course of life, the difficulties by which we are surrounded, the course which may be best for us to enter, by which we may receive that which we are desiring. It is, in short, an introversion of spirit, an earnest examination of ourselves, as to what we are and what we may really need.

To aid us in this work, the Divine Father has placed within each one of us a witness for Himself, as we usually term it. We sometimes call it the Inner Light, but we mean the Spirit of God, the Christ of God,—the attribute of Deity by which He holds this immediate communion with the souls of the children of men. When we thus recognize our needs, and become willing to ask that they be supplied, and at the same time ask with the feeling that not our will but the Lord's will shall be done, we will assuredly receive, and receive just that which is needed for us; just that which is necessary for us to know, to understand or to do. And while it may not be just in the line we desire, while it may not satisfy the ambition of the human mind, yet if we are willing to receive it, to accept it, to follow it, we shall find it will produce for us just that condition our spiritual nature most needs, it will place us in that line of action which will best promote our own interests and the interests of those with whom we are brought in contact.

The revelation of that law then is the recognition of that higher power, or Spirit of God, and brings us to a condition of experience where we know for ourselves that Christ is risen in our hearts. Not necessarily as a resurrecting power, for there could be no resurrection until there was a death, but it is not requisite, it was not designed by the Father, that man should enter into a state of death in order to be resurrected, to know Christ arisen. Death is an abnormal condition, produced by man's transgressions. But along this same line of obedience in the changing from the government of the powers of the man to the government of the powers of the Spirit, there is this rising of the Christ in the heart as a law-giver, a director, and a rewarder, bringing to us happiness, or, in other words, a heaven within us, as the result of our obedience to it.

Here then we have this blessed promise, as a word of encouragement to us, that when we find ourselves in these conditions, when we need more light, or a clearer understanding than we have, the

Christ of God is ready to rise in our hearts and supply all our needs. And while we may find much help in the use of the instrumentalities which God has so kindly given, yet there are periods when this cannot effect the work for us,—when there must be a close affiliation between the spirit of man and the Spirit of God, or the Christ of God, that in this experience we may realize that Christ has risen in our heart, and the work of regeneration has been commenced. It may not be at once fully accomplished; it is not always the work of a moment,—in fact I do not believe it is ever the work of a moment. No man changes his whole course of life or whole line of thought in a moment. He may form resolutions at once; he may see before him what he believes to be the path of duty, and he may resolve to enter that path. He may covenant in his heart with this Divine Spirit that in the future he will follow and be guided by it, but he will find his higher progress in endeavoring to be obedient to it. He will find that there will be many times of faltering, if not actual falling, and he will find, if he continues faithful, if he neither falters nor fails, that there will be larger and wider openings; and more and more of the human to bring into subjection. The law which man is to obey is not all given at once; the work is gradual;—the Christ risen in the heart, as we are obedient to it as we follow its directions, as we receive that for which we are working, makes a work and a demand for more; and this can only be found by a continued life of humble obedience to what this Christ power opens unto us.

Then again from that condition when the mind is clouded and darkened by events of life over which it has no control, when disappointments cross our path, when afflictions come, when our loved ones are removed, or when there come periods of depression, and we cannot understand why they are permitted, there is an out-reaching feeling, an earnest desire for that same light, that same clearness of view and enjoyment of rest that has been known before. To those then this text applies with equal force, and if we ask rightly, if there be in the heart the uprising of prayer, not

always formulated in words, but in the earnest desire of the heart, that the Father may, in His own time, remove these untoward conditions, if there be a willingness to patiently bear until the Lord shall in His own way remove them, or bring us to that consciousness which shall relieve the pressure of the burden under which we are resting, we shall find that the Divine Father, by His Christ within us will reach this condition, and that our text is quite as applicable to it as to the other to which I have referred. If He who numbereth the hairs of our head, without whose knowledge the sparrow is not permitted to fall to the ground, and who is ever cognizant of all the souls that He has created, knows the individual needs of each, and will apply to each just that remedy that is needful for him; if there be this humble condition, willingness to ask, willingness to seek, willingness to knock—the answer will be sure.

Then too the text has an equal application to those who have neglected or refused to be obedient to the law unfolded to them. These are the wilful transgressors of divine law, who enter into a spiritual death; these are they who reap the reward or wages of sin, for this is death. A wilful transgression of a known law; the commission of a thing which we know to be wrong, and the omission of a thing which we know to be right,—this produces the death to the soul, the loss of divine life, and consequent unhappiness and misery,—a loss of heavenly condition, and one from which men need a resurrection.

As Jesus said further on in His testimony: "He that believeth on Me, though he were dead, yet shall he live." If there still be a recognition, as there will be in the minds of those who have forsaken the true instructor, their real Guide, their real Saviour, that they have done that which they know to be wrong, there is yet a consciousness that there is a power higher than their own, a power not only able, but willing, to save. They know from the conviction of what we call conscience, the disturber of their rest and quiet, that that power is pleading with them: that power is meeting

with them as it met with our first parents in the garden, and calling in our cool, reflective moments to us in that familiar language, "Adam, where are thou?" bringing before us a recognition of our real state, or what we have lost. Then, in that state of feeling, in that realization of our needs, in that desire to go back again to the condition whence we have fallen, to realize again a state of happiness, we may ask for forgiveness, we may ask for strength to cease doing the wrong and to strive to do the right. And he that asketh under these conditions will receive the strength, will find the power underneath to support, that will enable him to go through all the baptisms requisite, even if it be the deep humility of acknowledging his error before men, in order to again know of this state of life. For this is the Christ that thus communes with him, that thus shows him his real state, that thus makes him cognizant of what he has lost,—who becomes the resurrection, the risen Christ. He knows in his practical spiritual experience what is meant by a resurrection from the dead in the spirit life. He knows that that condition of death into which he had entered because of his transgression, is removed, and he is brought again to enjoy the loving kindness and care of an all-loving Father.

Here then, beloved Friends, it seems to me our text reaches out to almost every condition in which the human family may find itself placed. A beautiful, encouraging promise, but which requires work on our part; we cannot sit down at our ease and expect that the Lord is going to do the work without our co-operating with Him. There is labor in seeking; there is an earnest work in knocking; there must be abasement of soul in prayer to ask, and then we will receive all that we require. In young life, in the commencement of our religious experience, there is much that distracts our attention and often surrounds our pathway with doubt. We are wont to look to those older and more experienced in religion as guides or instructors, who can unfold the mysteries or the doubts that surround us, and to a large extent they may be able to do so, but to some states and some conditions they have not the power, unless it be specially given for a special occasion.

Each of us has enough to do in his own individual work. We have all of us to be continually, if I may so use the expression, asking; we no sooner receive that which we desire to-day, we are no sooner at rest from doubt, no sooner in a condition of peace because we have ceased from doing the evil of the past, than new duties confront us, new doubts may arise, new temptations may come; and this is why the injunction is given to watch and pray, and that continually. There must be a constant watchfulness observed by us all through our life, not only by those young in years, buoyant in spirit and full of ambition, for whom life seems bright, but to those further advanced in life, who have seen much of life's conflicts and sorrows, who may have, in your view, reached experience that would seem to place them above and beyond these conditions which assail you; yet nevertheless we have to be continually on the watch, continually asking; we have to be continually seeking that knowledge needed to guide us every day we live, that may preserve us from entering into anything that is wrong, from disturbing our own peace, or from casting an influence that shall hinder others in their way.

I would, then, as the lesson of the day for us, with these spiritual views of the rising or the resurrection of Christ, that we shall closely examine the condition in which we find ourselves, and see what we need. Do not let the mind turn too much to the outward; do not dwell too much upon that which has occurred in the past, except as that may be used to aid us in the present. The same Divine Father that guided His children in the past is to-day guiding us, if we will. There is no change in Him; the only change that man knows regarding Him is that which meets his condition of change. We know that in the world there is constant change; our experience has widened and widened, and we see things in a different light from that of years ago. We see that there is need of a different experience for us, as we are thus widened and broadened in our experience; but it all comes from the one loving Father, who gives us light adapted to our varied conditions. We

may well look reverently back upon the past for lessons to guide our feet, or as incentives to be like those whom we revere and honor and love. Yet we should remember that as they were faithful in their day, as they gathered their rich experience by their own asking, by their own seeking, not by ours, so must we gather by our own asking and by our own seeking; but we may in our moments of depression or doubt be assured the strength to do our own asking in the right and proper way. We want never to forget the fact that each soul to-day is just as much under the immediate care of the Divine Father as any soul ever was; that He is still as near our souls to-day as He has been to any souls in any days that have passed; that He is just as capable, just as willing, to reveal to each soul to-day just what that soul needs, as He ever has been in any age of the world.

There is need for our praying lest we be tempted to run into a sort of pseudo-idolatry of the things that have occurred in the past. There is danger in our looking backward too much. There is danger in building our faith upon the faith of our fathers, because by so doing we may overlook that which the Lord requires of us, and may weaken our power to attain our own higher happiness or exert an influence for good over others; but this by no means indicates that we may not rightly esteem all the works of the past, or reverence the faithfulness of our fathers. If, however, we attempt to live upon their faithfulness, we become only traditional professors, and not those who have come into the real possession of the truth, for which there is a longing in every soul.

I have never yet met one human being, even of those who have yielded to the power of passions and appetites, who did not possess a spark that could be awakened, that showed a longing for a better condition; and it is from that longing, from a recognition of what that longing means, that there comes, if there ever does come, a real asking in humility, a real seeking or knocking in this true humility, and to those who do thus ask under all these conditions, the Lord will be found to be near to aid, to uphold and to sustain.

THE LAW OF LOVE.

I have been deeply impressed this morning with the lesson contained in the answer given by Jesus to the scribe when he asked Him the question, "What commandment is the first of all?" Jesus answered, "The first is, Hear, O Israel; The Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

"Upon these two commandments hangeth the whole law, and the prophets," and it seems to me that Jesus might have added also, "all of my teachings." They seem to sum up the whole of the duties which belong to us, as immortal souls, to perform in this life in order that we may be kept in unison with our Heavenly Father, and be able to receive the crown of happiness which He designed we should enjoy. The thought comes to me that if this be true, if within these commandments are summed up all of these duties, the world has yet much to learn in regard to its religious thought and action. When we remember how much of dogma there is extant amongst professing Christians; how strenuously each sect seems to be disposed to present its own particular thought as necessary for man to live up to; how the attention of mankind is called to beware of the anger or wrath of God; how it is kept daily before us that unless we are obedient to or accept the dogmas which men have enunciated in past ages, we shall lose a state of happiness in the eternal life, and that for fear of losing that condition we must accept these doctrines of belief in God;—(in this way keeping prominent before the thought of the world the idea of fearing God instead of loving Him):—when we think

of these things must we not believe that there is much yet for the Christian world to learn in order that they may rightly appreciate the character of God as the Creator and Father of all, and the relations that we are to bear to one another as his children? The enunciation in this answer of Jesus as recorded by Mark is that the Lord our God is one. There are not many gods whom we are to obey. There is but the one Lord, the one God, the one Creator, the one Father, and our highest duty is to love Him.

When we think what this involves we may readily discover why it is so. From Him we have received our being; from Him we derive every blessing which we enjoy in life, all of the grand powers with which He has endowed man, and all the capabilities by which those powers are cultivated. All that we receive that really enhances human happiness is derived from Him, either through the direct ministration of His power or by the operation of the laws he has instituted for the government and control of men.

Then there are many things which occur to the mind which seem to be foreign to the idea that this great Creator is a God of Love. When we turn from our blessings and number our sorrows, when we remember the vicissitudes through which we are passing and have passed, which so largely interfere with what we regard as essential to our happiness, we are sometimes tempted to indulge the thought that if God is all love, if He is the powerful being that we believe Him to be, if He is everywhere present and therefore cognizant of our condition, He might interpose His power to save us from those things which so annoy, so disappoint, so sorely try us. And yet those of us who have advanced to middle life, or to old age, as we look back over our experience, find that, when we have rightly viewed all these vicissitudes, when we have passed so far beyond the past that we can look upon them without the present disappointment or sorrow they inflict, they have been a means of deepening our trust, and of preserving us from many things that otherwise might have more largely interfered with our real happiness.

God, in giving us the power to choose whether we will obey or disobey His law, in making us finite beings and incapable by that finiteness of penetrating the future, in making our human judgment, by reason of that finiteness, weak and liable to mistakes,—has nevertheless placed us in such a position that we may reach a higher degree of happiness than if He had made us mere machines that must always be arbitrarily governed by His power.

We know we do not realize in our life experience the sweetness that comes from the joy of rest unless we have been laboring. We do not realize the full benefit of a healthy, sound, vigorous body until we have been deprived of that health and prostrated upon beds of sickness. We scarcely realize the enjoyment that is ours as each day passes when we are free from pain, nor can we understand or know the blessed privilege until we have suffered pain of greater or lesser intensity. So it is in our spiritual life. Were it not that there are times when we are brought under suffering because of our mistakes, and sometimes because of our wilful disobedience, we never should realize the fulness of all the enjoyment that will come to the soul that is obedient. These are some of the conditions in which God has placed us in His perfect wisdom, that we might derive therefrom lessons of instruction, and be drawn nearer and nearer unto Him in our love for Him.

When we are asked to love God with all our heart, and with all our soul, and with all our mind, and with all our strength, we are asked to consecrate the whole life to Him. We are not asked to accept dogmas or theories. We are not asked to place our dependence for the government of life to keep it in harmony with God upon any man-made condition; but it is to bring the whole heart to love Him; to make Him the first object of our affections.

Now, when we consecrate our affections upon one human being, what do we do? Do we not act towards that human being unselfishly? Do we not seek to gratify that being in so far as lies in our power? Are we not willing to make sacrifices of our own desires, of our own plans, of our own ways for His good? This is well represented in the relationship of parent and child. When a

parent, with the natural love that flows out to the child, also loves it with the higher love born of God, there are no sacrifices the parent will not make for that child. We recognize the need there is not only of exertion to provide for its physical wants, but of exertion and sacrifice to care for the mind and the immortal soul; and we expect of that child in return such a passiveness, such a willingness to be governed, restrained, directed and controlled by the parent, that when the parent shall ask of the child the performance of a work or service there will be no plan, no desire of its own too dear for it to drop willingly and cheerfully, that it may do the bidding of the parent.

So this represents to me the relation in which we should stand to the Father and in which we do stand if we really love Him. It is one thing for us to acknowledge by the mouth and by the lip that we love God; it is quite another to do what the Lord demands of us. When I remember that in keeping this commandment to love God each one of us stands upon an individual and separate platform before Him, it seems manifest that no one course of life or action can be marked out which should be followed by all mankind in order to manifest love towards God. The law proper for our government, the lessons needful for us to learn, the requirements necessary for us to obey in the performance of the divine will, must necessarily change in accordance with the different conditions in which He has placed us, the different powers which He has given us, the varied circumstances by which we are surrounded. So each soul must think and learn for itself that which is necessary for it to do in order that it may live in harmony with God.

Just so it is in our daily outward life. We know there can be no one law that will regulate the government of a family. The parent with a number of children cannot make one law that will be adapted to the whole. He has to study the different dispositions and capacities of each mind and then frame the rule necessary to meet that condition. So the teacher of a school is required to exercise a similar judgment in the assignment of the

lessons. There must be a study of the capacity of the child, and an adaptation of the method to that capacity, or else no progress can be made. So the Father in His Omniscience knows what method is adapted to the needs of each one of us; and if we love Him supremely and are willing to give Him our whole heart, we shall then be willing to do what He requires of us in the government of our life or actions, the control of our powers and passions, and the keeping in check of our undue desires. Then we shall listen to the voice of God, not in trembling before Him because of His mighty power, but for the love that we bear Him as our Father and God.

When we come to act thus towards God from this feeling of love, when we come to realize the relationship in which we stand with Him, and that we may receive from Him directly, without any instrumental means, unless this may be necessary under a certain condition, the law needful to obey and the counsel necessary to follow to control our lives,—we shall then, if we truly love Him, and if we do not stand in undue fear of Him, enter upon that kind of work which He requires cheerfully and willingly. This will first be the purification of our hearts and our lives. This is always the first work. As Jesus said, If any man will come after Me he must first deny himself. The divine law commands us to govern the appetites and the dispositions. This is our work. When they are measurably brought under control, and when the Lord finds that we are willing to be directed in small things, there will be given to us greater things to do. These small things to do for Him will have their relation to their influence over the minds of others with whom we may be brought in contact. Therefore we may discover how closely these two commandments are intermingled and interlinked. Loving our neighbors as ourselves covers the whole line of action in relation to each other. Whatever course of life we are leading, if we are obeying these commandments of God there must be nothing in the heart but love towards them. Thus we keep out angry feelings; thus we control every jealous thought; thus we keep in check every envious desire.

Thus we are kept from misrepresenting our brother, and from assuming a seat of judgment over him because of a difference of views or in our lines of thought. Thus we would be led to look leniently upon the mistakes of others, to look more carefully at the motives by which they appear to be actuated than at the mistakes they make. We should bear in our hearts a feeling for them such as we would have them bear towards us under similar conditions. Such a feeling would regulate the business of life, the affairs of the world, the thoughts we entertain in our social interminglings, the ideas that prevail among us in political life.

There seems to be a widespread belief that in matters outside of religious exercises or business duties it is right for men to indulge feelings towards their brothers which are entirely antagonistic to this principle of love. If in our political movements there are those who differ from us in thought, we are apt to judge them from our standpoint of view and not very charitably. If a man be brought before the public as a candidate for official position, and he be of the opposite party, there is a disposition even among professing Christians to misrepresent him; to bring into prominence every fault, every mistake of his life, and to present if possible that life in its very darkest colors; but if he be in harmony with the movements of the party to which we belong, we are disposed to laud him, to overlook every mistake, and to present only the fair side of his life.

All this does not have its origin in that love that is demanded of us as Christians and believers in God; and notwithstanding all the professions that are being made of belief in Christianity, of belief in God and His power, there is left very much for us to do in banishing these conditions from the world, and in bringing about a deeper and more loving condition among the family of men, whereby our future happiness shall be advanced.

Jesus in His teaching brings emphatically before us the nature and the effect of this love. He not only presents to us the idea that we shall love those that love us, but also that we shall love our enemies. "Ye have heard that it was said, Thou shalt love

thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be the children of your Father which is in heaven." Here is a broader love than that which extends merely to those that love us. It presents to me the thought that we are to keep out of our hearts every wrong impulse and feeling, and everything that is opposed or antagonistic to the spirit of love. It is not that we are to take those who are our enemies, those who may persecute us, and those who may spitefully use us and hate us, into companionship as we do those who love us; but it is to keep out of the heart everything opposed to love, all feelings of anger, and everything like vengeance and revenge, because the moment we indulge anything of that character, that moment we rob ourselves of our own peace, no matter how great may be the provocation. No matter how much the wrong, or how deep the persecution, how strong the feeling that we have been unjustly dealt by, the moment we attempt to retaliate, even in thought and feeling, even if it does not find expression in words, it destroys our own peace; and if it find expression in words it makes the wound the deeper, the harder for us to forget. Every such expression leads to more, and we are finally led on to say what we would not have said if we had controlled ourselves in the beginning.

So when we come to examine the lesson which grows out of this teaching of Jesus, we find that it affects the whole of the human conduct. It brings us face to face not only with our God, but with our own responsibilities in life. We who claim to be members of the Society of Friends, who recognize the truth that the Lord God is one, that the Christ power is one with Him, and one with that Spirit of the Father through which He reveals to man a knowledge of these duties by which he comes to understand the character of God as love! that through this revelation and by our obedience to it we may receive a knowledge of all that is needful for us to do,—I would this morning, my friends, that we each of us enter, I with you and you with me, into a more close investigation of the feelings we have entertained, the actions we have

pursued, the thoughts we have allowed to find a place; and see how far we are living up to the high profession we are making before the world.

There is no need of our going after this form or that form of belief. There is no need of our burdening our thoughts with anything in these dogmas that have been so long inflicted upon the world. For we come into union with the Father, not by what we believe, but by what we do and act. We shall not be accepted in the great eternal life by the soundness of our belief, but by the purity of our lives. If we carefully study all the teachings of Jesus, we shall find that they point to just this kind of purity of life, and to the need of each individual soul knowing for itself of loving God supremely. Out of this knowledge will come the actions which manifest this love for God in us by the love we bear our fellow-man. For, as the Apostle says, "How can a man love God whom he hath not seen, if he loveth not his brother whom he hath seen." There is no way by which any man can show the world that he has given his heart to God, and that he loves Him supremely, but by his conduct and actions among his fellow-men. The mere saying, I love God, will not prove it. And said James, "If any man say that he loveth God, and walketh in darkness, he lieth, and doeth not the truth," because if we love God we must walk in the light, as God is the Light. That is, we must be obedient and follow the direction of God, which we, by our love for Him, recognize as all-sufficient. The all-powerful, the all-knowing One, in His love for man, demands of us only that which lies in our power to do, and which, if done, will contribute to our own peace and happiness, and also have an influence for good over those with whom we are brought into contact.

This religion is practical. It is a religion that we can carry with us into our every-day walks. It is not only a religion that belongs in the meeting-house, but one which we can carry with us into our business affairs, our social relations, our political actions, and everywhere we go. Is there not need of such a religion in the world to-day? Is there not yet much for us to learn, and a

great deal for us to leave out, in order to be true to the professions we make? Has not our God been long-suffering? Has not He been forbearing and kind through all these years of the evolution of man from the barbaric state to the high civilization which we now enjoy? The student, as he surveys the past, sees how much man has yet to learn. He sees what God has been doing for man; how man has been blind to his own best interests; how he turned first to idols of wood and stone; then to idols of creeds; then to idols of theological dogmas. The longer I live the more I feel constrained to present these practical truths, and to call the attention of my fellow-men away from dependence on all those things which tend to draw them away from this love of God and of their fellow-men. I see more and more the simplicity of the work of religion, because as I advance in years I find that it becomes more and more a practical work. When I look back over my own life, when I study the lives of those with whom I have mingled, when I see the honest intention of many who embrace these theological ideas as being the all-important ones, when I see how much there is to do in the world, how little these influences contribute towards bringing men into this practical life, how men are depending upon those who are placed in positions to expound those ideas which they regard as the truth, how little the practical religion of life is growing among us, how there is still this clinging to the old theological dogmas, how little there is of the subjection to the Divine will and to the outflow of that broader love which shall bind all into one fold,—when I think of these things I feel more and more moved to call the attention of my fellow-men to the practical duties of Christian life, to the necessity of recognizing God as a God of love, and not a Being that we are to fear; not a Being whose power is exerted over men in wrathful action toward them, but in the most powerful way for their good, that of love.

It is only love that could have led God so long to bear with the waywardness of man. It is only Divine love which could have led Him to give His law to us and to adapt it to our needs, and

to wait so long for us to yield. When we disabuse our minds of all this idea of fearing Him, of obeying Him lest we should meet His judgment, lest He should pour out upon us the vials of His wrath,—when we forget all this, and come to that feeling where we can as children, even though we feel as sinners before Him, ask God to be merciful to us, to pour out upon us His love, to unfold to us yet more clearly His power and requirings, to give us strength to obey, and to recognize that He is a God of love, long-forgiving, and long-suffering,—when we can bring ourselves into this state, we shall realize that God is love and rules by love.

When the soul comes to this condition it will be far easier for it to overcome all temptations, all trials, all that tends to disturb and destroy its peace. For we know there is no influence so powerful to move us to act among our fellow-men as that of love. There is nothing that will lead us to be so unselfish in our deportment, there is nothing that will lead us to make greater sacrifices, than the love we bear for our fellow-beings. So there is nothing that will make us so self-sacrificing, so ready to carry out the command of Jesus to deny ourselves, as the realization that we love God, and that God loves us.

I remember as I stand before you that touching, tender invitation of Jesus, reaching out to all conditions which it is possible for the human mind to experience, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Here is presented the means by which the human soul can enter heaven, whether in the present or in the eternal life. "Come unto me." Can we come to God unless we love Him? If we stand in fear of Him can we go to Him with confidence to cast our care and anxiety upon Him? Does not the child that loves the parent go to that parent and unfold all the troubles of his heart? Does the child that stands in awe of the parent who has controlled it

by force, unfold to such a parent that which he desires to be instructed about? Is there not a fear, a shrinking away, and a keeping within itself of the struggles of its heart? The same thing is true in our relationship to God. If we cannot love Him and give our hearts to Him, and surrender ourselves to Him, and recognize Him as a God of love, we can never come to Him and find that rest of the heart which we yearn for. But when we go to Him saying, "Here I am, Lord; do with me what thou wilt; I recognize not only Thy great power, but also Thy great love, and I am willing to be guided by thee,"—then this leads us to follow the example of Jesus, who was meek and lowly of heart. There will not be in this any assertion of the human will in opposition to the Divine, but simply a surrender to it by choice and not through force. "Take my yoke upon you." That is, bring your will to conform to my will, and you will find rest to your souls. Why? Because God loves us and we love God, and in that holy bond of love there comes the rest and peace and joy which shall satisfy every craving of man's immortal soul, either in the present life or the life eternal.

THE INWARD GOSPEL.

"I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

I feel that I can adopt this language of Paul to the Romans as my own this morning, for I understand the gospel to be the revelation of God's will in each individual soul. It is designed especially to assist each soul to overcome whatever of besetments lie around it in life, and to bring to it as much of happiness as it is possible for us to enjoy here; as well as to fit us for whatever there may be in store for us in the eternal life.

That gospel is both written and unwritten; spoken and unspoken. Its most powerful preaching is within each rational soul. Whatever there is that falls from human lips, or may be traced by the human hand, of truth, has no higher office than to point or call the attention to the unspoken and unwritten gospel in each individual soul.

The expounding of a text of Scripture, the enunciation of what an individual may believe to be true, the advocacy of doctrines,—all these, while right in themselves, may be productive of evil, because they may be so presented as to cloud the understanding of those to whom they are spoken or written, and turn their attention away from the unwritten gospel, thus leading them to place their dependence upon that which can be at best but a broken reed to lean upon.

In so far as I have any mission in the preaching of the gospel, I feel it is simply to call attention to those whom I may address to the unwritten gospel within themselves; to try, so far as I may, from my own practical experience to illustrate the truth, that

which I have known may be known by others; that which has preserved me, may preserve them; that which has produced happiness and joy to me, may produce the same in others. Whatever of preaching I may do can have no further power than this, to induce individuals to come to the same experience that it has been mine to know; for if it be true that the gospel is the power of God unto salvation, that power must exist within each of us, in substance the same in all, but differing in its ministrations with the different needs of each individual.

For no man is like his neighbor: the circumstances by which we are surrounded are different; the passions that may rule one, may not tempt another; the appetite one may have to control may not be known to another; the desire that may injure one mind, may not be felt by another. So there may be a great difference between the conditions of human minds; but the Infinite, He who knows the thoughts and intents of each heart, who understands each soul, can preach a gospel that shall be to it the power of God unto salvation. I know our attention is called very largely to the idea of a salvation we are to experience after death; that we are told we must believe in God and believe in Christ, and in what God did and what Christ did for us, in order that we may experience this salvation; that the gospel which Christ and His disciples taught was designed to effect something for us in the eternal life, and not so much for us in this life. So far as I am able to understand my own needs, as an individual, and so far as I have been brought in contact with the human family to understand their needs, it seems to me to be far more important for us to know something of the workings and power of this gospel in the present life, than to have our attention drawn only to that to be received in the eternal life. I may to-day find some passion presenting itself, which, if I yield to it, will destroy my peace; and if I continue to yield to it, may destroy my hopes of happiness in the eternal life. Do I not, therefore, need a preservation from the consequences that will follow the gratification of that passion?

While an individual may be called by the Almighty to declare to me in general terms what will be my duty, he may not know exactly what is going on in my mind, or the power and the passion which I am required to control. I do not know that which is your besetment to-day. I do not know, unless there be a specific revelation given to me, what is needful for any one individual among you ; and only He who is omnipotent, He who knows the thoughts and intents of every heart, can know this. Therefore, while I may be called as an instrument to ask of you and of myself to be obedient, to do all that we know we should do, to be careful to abstain from all that would lead to wrong, to use the powers that we may be endowed with to overcome the temptations that beset us, yet nevertheless I cannot give you the strength. I cannot give you the power, nor can anyone give me the power, that will preserve me from the evils that lie in my path, or preserve you from the evils that lie in your path. Only God Himself can do this. This gospel is not the simple presenting to the ear, but to the mind, of the idea of truth. It is represented as the power of God unto salvation. It not only is necessary that He should bring to our attention the law for us to obey, the course of action necessary for us to pursue, but the power necessary to enable us to obey that law or pursue that course of action must be given us. It may, therefore, be clearly perceived that there is a necessity that this law should be spoken to each one of us. That is what we understand by the direct revelation of God to each soul ; and this is the foundation upon which rests the religious structure of the Society of Friends,—the doctrine of immediate revelation, or the preaching of the gospel (which is the power of God unto salvation), within each individual soul.

But it is not only necessary that the gospel should be preached, but there should be on our part a belief in it. While Paul does not define the character of the belief required, yet it is, it seems to me, a proper and just inference that He meant belief in the power and authority of that gospel. If, then, the gospel be of

the character I have presented, the revelation to each individual of the truth, duty, obligation or law necessary for him, there must be, on the part of the individual to whom that revelation is made, a belief in it; this also involves the idea that there must be faith in God. Not only a belief in the law given, but a belief in the God from whom that law comes; and not only the belief in Him, but a faith in Him; because there is no such thing as believing in God, or believing that there is a God and that He is all-powerful, and yet having no faith in Him which will lead us to obey the specific law given by Him to each of us.

Paul has said on another occasion: "Without faith it is impossible to please God." Without faith in Him, we shall not be willing to do that which He shows us to be necessary. Such a faith is born of a recognition that He is not only a God of power, but a God of love,—that by the giving of the law He designs to enable man to reach a higher condition of happiness than he can reach by his own unaided powers. By the power of this law man is enabled to control his passions and appetites; thus keeping himself not only in harmony with God, or the laws of God, but in such a state as will be productive of the advancement of his higher interests.

This faith may not be very strong at first, nor is it requisite that it should be, because the first duties that are required by this revelation to the individual soul are very simple in their character. But the deeper things that are shown us, the heavier obligations laid upon us, only come in the gradual growth of experience, and through the trial and proving of our fitness to accept what the Lord may require of us. If we are faithful in the small things, we shall be entrusted with a knowledge of the higher leadings of the Divine will. But so long as we turn our attention from the following of these requisitions of the Divine, so long as the mind is absorbed in our own selfish plans, so long as we allow these dispositions and passions of our lower nature to control and regulate us, just so long we shall not find this gospel to be the power of God unto salvation.

While Paul used the expression, "To the Jew first, and also to the Greek," I regard this as a simple form of expression to denote its universal character. Jesus came to the Jewish people as one of themselves, to proclaim the glad tidings of His gospel, which was to be so different in its operation from the law under which they were living. So as the spreading of that gospel was first to them, Paul uses this expression in writing to the Romans, who were of another race, showing its adaptability also to them; so I conclude that Paul intended by these words to convey the idea of its universality.

He also has this same thought in view when he presents the idea in this form: "The grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." The grace of God represents to my mind the loving kindness of God, given to man without regard to his condition, or his worthiness to accept it. It is represented as grace, because it comes from God's loving nature, designed for the good of man. It is only another form of presenting the idea of the preaching of the gospel to each individual soul. The law which is necessary that each individual soul should obey in order to reach its highest condition of happiness, that grace, that power of God unto salvation, is given to all men universally—to saints and sinners alike,—this is the only means by which man really understands what is right and what is wrong. We may be taught that such things are right and such things are wrong; we may accept these teachings because we have confidence in their source; but the real things that are right or wrong in the sight of God we cannot gain any true knowledge of except through and by this revelation made immediately from God,—by the giving of this grace that bringeth salvation. Mark the term,—in the present tense: not "will bring salvation" sometime or other, but "bringeth it." When that grace comes into the heart of every man, it comes there teaching first the denying of all ungodliness

and worldly lusts, and as man listens to it, brings to him salvation.

This is why this term "grace" is synonymous with the term "gospel" in this connection: it is the power of God unto salvation. It is that which is most important for us to listen to, and its teaching is alike to all, adapted to meet the individual needs of all; the avoidance of ungodliness, the control of everything within man which is ungodly in its character; the keeping of the mind free from the control of those influences that are unloving and unkind; the banishing from the heart of all bitterness and harsh feelings, all disposition to misjudge and misrepresent a brother, all dispositions that lead to the spreading of slanderous reports, all dispositions that will lead us to say to a brother, "Stand thou there; I am more holy than thou." All this is ungodly in its character, because God is love, and His justice and His mercy are reaching out unto all the children of men.

Under the teachings of this grace we are to control the world's lusts, and all the cravings of appetite and passion, which, if indulged in, would lead to wrong, either within ourselves or in our actions towards others.

This expression, "the world's lusts," may mean, as I said in the beginning, one thing to one, and another to another. Each must know for himself what particular power or passion he is called on to control; in what things he is likely to indulge that bring condemnation. It may be the gratification of the appetites of the natural man; it may be the indulgence of unkind thoughts or feelings in the heart towards his brother man. But, if he will listen to its teachings, the inward gospel will be a light to show him the path he should follow; if he will rely upon it, the power of God unto salvation will enable him to walk therein.

By the light of this inner gospel, each individual soul may see why it is necessary that it should be preached in every heart. There are very many people up and down the land who never enter a church, who seldom hear what is ordinarily termed the preaching

of the gospel, to whom these glad tidings in the outward have not come; and yet we scarcely find anyone, even among the savages, who does not have within him some sense of right and justice, some idea of a Divine Being, some religious rites growing out of that idea. The source of this universal knowledge of right and wrong in such various conditions, can be naught else but the teaching and the preaching of the inward gospel; but we who claim to live in a more enlightened age, and have a recognition, through the working and higher cultivation of our intellectual powers, of the higher position that men may occupy, and the grave responsibilities such a knowledge imposes, know and recognize the truth, that if we would have our rights respected, we must respect the rights of others,—that when man gives way to such passions as lead him to act unjustly towards others, the individual and society suffer. We have learned this, not simply because we have read it in the Scriptures,—because it had been written by others,—but because our contact with the world and our own experience, that which we have been made cognizant of in our own lives, proves it to be true. Hence I believe this gospel is preached to every individual, this grace of God comes to all to meet their condition. And it will not do for us, even in our apparently more enlightened condition, to lay down a law that those who are in the less enlightened or more barbarous condition shall follow. It will not do even to say, because we have received a higher law, that they who do not live up to our ideal have not received a law sufficient for themselves. We have this grace of God, this power given to man, teaching the denying of ungodliness itself, so far as we understand what ungodliness means, and the denial of the world's lusts, so far as we understand how far that denial must go. Those to whom much is given, of them much is required; those to whom little is given, of them little is required. Therefore we need not stumble over the condition in which we find those who are occupying a lower plane than we do. We know that there is unfolded to each of us a law, which, if we obey it,

will produce happiness; if we disobey it, will bring unhappiness; and that is the preaching of the grace of God to us. Its first office is to purify the soul from all that can tend to defile it; to regulate the conduct of our every-day life, so that it shall not produce unhappiness among those over whom we may exert an influence. And then come the practical duties that are required of us to perform in our intermingling with the world; we are to live soberly, righteously, and godly in this present life.

These are the evidences which we have to bear before the world,—that this power of God or grace of God hath brought salvation to us. To live soberly, means to me, to live with the sense of the responsibility which God has placed upon us as rational creatures, to use rightly the powers with which He has endowed us, and to improve the opportunities we are enjoying for the cultivation of these powers. It does not mean that we are, as religious beings, to carry a long face; it does not mean that our religious life shall be so clouded with gloom that we may not enjoy the rich blessings which lie everywhere around us; that we are to entirely suppress all of the desires of our human nature; but it means that we are to use them rightly; to use them in their proper places, and not to abuse them; keeping before the mind first the highest duties, which we owe to God, and then so regulating our conduct that nothing shall be done by us which interferes with the direct revelation of his law. We are to live always righteously; which means the performance of just such duties in our relationship to our fellows as are pointed out by this revelation, this gospel or grace of God as needful for us. These duties vary in accordance with our capacities, with our endowments, and with our growth and experience. They may be simply those of living righteous lives, and doing quietly the duties that belong to us in the home life; of controlling the passions there; of keeping in check our selfish desires; of acting towards other members of the family with that self-abnegation and self-sacrifice which induces us to seek their interests in preference to our own. The

Lord may have no call for us to go out into wider fields of service than this. It may be that others are called to go into the fields of philanthropy, to use there the powers God has given them for good; and as some of them work in one of these fields, devoting their energies, under the Divine direction, to the amelioration of some class of sufferers among humanity, others may be devoting their attention to another class, and their lives also may be approved in the Divine sight. We must leave the choice of this specific line of duty to the Divine direction. As each one does his work and service under that direction, there will be no jarrings, no disharmony. Thus, if we listen to the preaching of this gospel, and find ourselves preserved, in our line of conduct or duty under Divine direction, it will keep us from all those conditions of contention and strife which have so marred the history of the Christian world.

Then comes, as the crowning of the whole, the godly life; that life which evinces love in its broadest sense towards all; a life that cannot be lived in its fulness by us until we have made an earnest struggle to deny control to all those powers in us that tend to harm. There is not, I believe, a mere conformity to any one course of action or any one belief required of the Christian world by this gospel,—this power of God unto salvation. Thus in the preaching of this gospel by means of the written or spoken word, there may be divergent views expressed; there may be a presentation of thought differing in character for different conditions. But it is not essential that there should be an entire unanimity in words. This outward ministry is simply a means to invite and encourage one another to give close heed and attention to the unwritten and unspoken gospel in each individual heart. We need not be afraid that out of this there will come chaos and disorder, for God is a God of order, and while He recognizes this divergence among the human family, while He recognizes the diversities of gifts, of operations, and administrations, as Paul declares, yet as each performs the work and service given him

under the preaching of this gospel, all will be in harmony as well as in order. That which has brought so much of disharmony among the religious world has not been the diversities of duties and callings that men have entered into, called religious. It has often been that feeling that would stand in condemnation over a brother or a sister if they did not work in the same field in which we work ; because we did not accept in full the same ideas which they regarded as important to them. The contentions and strife which have marked the history of the Christian church, and which have separated us into sects, and each sect into different bodies, have been because of this feeling, and the attempt to bend the consciences of others to that which we have regarded as important for us, which we deem a truth, and which may be a truth for us ; but we have forgotten that the great Overruling Power, who knows the thoughts and intent of every heart, can better adapt His law to meet the conditions of others than we. If we simply recognize that each individual stands in the same relationship to the Divine in which we stand, that each has an equal access to Divine love and Divine presence, and is equally an object of the Divine regard and power, that that gospel which is the power of God unto salvation is preached to every rational creature, we can safely leave these things there in His holy hand. If we would disabuse ourselves of the feeling that we alone have the right,—that we alone, or those in harmony with us, are accepted by the Divine,—and could simply pursue our allotted path, do our allotted duty, and recognize the sincerity of those whose lives show that they are seeking to do the Master's will, we would find a stronger bond of unity, uniting and cementing us than we have ever known before.

That which has hindered, from the standpoint which I have mentioned, the progress of the Christian church, that which has so divided and subdivided us, has been the work of man, not under the influence of the Divine control, but in desiring to have his own way, or to build up perhaps his own idea for some selfish

purpose. But if all were brought to simply obey this teaching of the gospel which comes to each heart, if all were willing to give themselves up to its guidance, while it would not produce uniformity of action or of thought, it would produce a life that would be uniform in its loving character toward all mankind. We should be less strenuous in the advocacy of our peculiar ideas, and more earnest to live rightly before men; we should be less strenuous in the desire that our teachings should be embraced, but more earnest that man should come to live in harmony with his brother man.

I would then beseech you that you think these things carefully over for yourselves, and see whether you are living up to your highest ideal of the preaching of the gospel; whether we, in our lives, in our mode of thought, in our religious ideas, in our feelings towards our brother man, are living up to our ideal,—that high ideal which we place before the world as that which should be exhibited in the lives of those who believe in the immediate revelation of God to the souls of men, as being capable of directing them in all that is needful for them to know to produce happiness for them in this life.

We find many disturbing elements in our moments of quiet,—at least I do, and I do not think I am very different from others. When I take a retrospective glance over my past life, and over the thoughts I have allowed to find a resting-place in regard to my fellow-men, I not infrequently find that which ought not to have been there, and that it very largely came from some one of the natural dispositions God has given me, over which I have not yet obtained the entire and full control. I recognize the need there is all through life of watching over these things, in order that we may reach the high position to which we claim this preaching of the gospel will bring us. We do not reach it in a moment. We may be convinced that we ought to live a different life; we may do our best in the Divine service; but look at it as we will, we will find each day that there is something for us to learn, some-

thing for us to conquer, some appetite to control, some line of thought that needs to be improved, something within ourselves that disturbs the quiet and tells us that we are not what we see we ought to be, and this will continue on from youth to old age. We need not expect to get into a position where we shall be entirely free from the temptations that surround us in our lives; but they need to be controlled, and that is our life work.

Now, here is the very reason why the preaching of this gospel comes to each; why it is necessary that it should be preached within us;—to enable us to continue this control; to save us from being brought under the control of our passions, that we may not lose the happiness we have attained. The preaching of this gospel is necessary for us every moment that we live; for while we may to-day have attained to that condition where we feel very happy in the Lord,—that we have given all our hearts, as we say, to serve Him,—and we may have continued through many years seeking to serve Him, yet to-morrow some temptation may come. I am standing before you to-day, bearing the message of the Lord for the people; and yet to-morrow there may come some form of temptation, which may, unless watched, have power to wipe away everything that has been done in my life that was good, and place me in a position where, instead of being an object of love to you because of my faithfulness, I would become a burden of sorrow among you by my failure to resist the temptation. So there is need then of the preaching of this gospel every day for our preservation.

The means by which that gospel is preached to us we call the revelation of God to the soul; we call it Christ; we call it the power and wisdom of God; we call it the law: but whatever name we give it, it simply means that the Holy Spirit and Comforter is the medium which God has appointed to reveal the law to His creature man, and that God Himself speaks to us, and preaches that gospel within us, and as we are obedient to what it unfolds to us, as we follow its directions and dictates, He becomes our preserver. We recognize that this which we call the Christ, the

Spirit of the Lord that preaches this law, becomes our Savior; because it not only unfolds the law, but gives us the power and strength to obey it; and hence we recognize it to be our Savior. We do not look back nineteen hundred years for our Savior; we have Him with us. We do not look back to the appearance of Jesus among men as our Savior: we do not place our faith in that, simply because His manifestation of power showed that this Divine Spirit appeared in His body in the fulness to save Him from the commission of sin; but we feel that we have a Savior within us, with power to preserve and save; and that this same Power will preserve and save us now as it did then, for it is through that Power that this gospel is preached to every one of us to-day, just as it was preached then. It was preached then just as it is preached to us, through that Spirit controlling the natural powers of humanity. So we recognize that it is by our obedience and our listening to it that it becomes to each individual one of us a Savior. We know what it means then; it is not some speculative idea or some speculative doctrine that we have heard some one speak of, but it becomes a practical experience to us.

Now you know this as well as I do, when you come to turn your thoughts within you. Suppose something occurs to-day which rouses your natural passions of anger; someone has spoken unkindly of you, someone has misrepresented you, or someone has slighted you. How quickly this brings into action the passion that we call anger. If we, the moment it is roused, control it, check it, keep everything out of the heart but love, we are the happier for it. But suppose we do not; suppose we allow the unkind word to escape our lips, and speak harshly and indignantly though we may have, we think, just provocation, the moment the word passes the lips or the thought finds expression in angry words, we are made unhappy; and when the passion passes away and we become cool, we think what we have done, and we would give anything in our power to take back the unkind word. We

know it brings distress, we know it brings sorrow ; we would not have said it in the calmer moment, however great the provocation ; but if in that moment we had been accustomed to listening to the preaching of this gospel within us it would have saved us from this feeling of remorse, this feeling of sorrow, this unhappiness. In carrying this out in all the actions of life, this gospel was intended to bring salvation to us ; and in this way to preserve us from doing the things which destroy our peace and leave us unhappy. But if we hear the gospel that is preached within us and listen to it, so that our peace is not destroyed, we are in a position to be more useful, to do more good to our fellow man. So this same power comes to those who are not faithful and obedient to it, who have been careless of its teaching, who have gone counter to its requirements ; but it still comes preaching, teaching the denial of all ungodliness and the world's lusts, as a means of restoration ; for if we are living in alienation from the Divine harmony, there can be no restoration until we do away with that which has produced this condition.

In the instances I have been presenting to you, if we are indulging our passion in the way of anger, if it comes up every day and we speak unkindly and harshly those things which we know disturb others, and rouse in them the same passions, we know that it brings to us unhappiness every day we live ; for we are living a life of alienation from that which is right. No man can indulge this passion, no man can let this continue, and be truly happy.

Now, what restores us from this ? Why, only the control of this passion. The same gospel, preached by the same Christ, by the same Spirit of God, which is the power of God unto salvation, is preached to those who are in alienation from him ; the same Christ appears to those who are living in a state of disharmony, and if they listen to that preaching, it leads them to the forsaking of that ungodly life, and to the giving themselves to a life spiritual, righteous and godly. It means a restoration ; and when we leave off the doing of that thing which is wrong in the sight of God,

and come, under the direction of the preaching of this gospel, to that which is right, then it becomes a redeemer and restorer. And the same Spirit or Christ is operating in different ways; first for man's salvation, it would come to him as in the beginning to give him light, to direct his life, to preserve him; but when through disobedience to it, he is cast out from that condition of innocence, as our first parents were by their transgressions, to bring him back into that state where he would be able to enjoy a true communion with the Almighty. It showed Adam where he was, and the means by which he might return, and in this is presented another form of the preaching of the same gospel, which is the power of God unto salvation.

O beloved hearts, let each of us then in the future give more attention to this preaching! This does not require that we shall place our attention upon it in the outward, upon that which may fall from the minister's lips when we are gathered together as we are gathered this morning: but if we are to know the practical working of that Power which would produce happiness in us, it must be by the attention which we pay to the preaching of this gospel within us, this power of God unto salvation.





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